

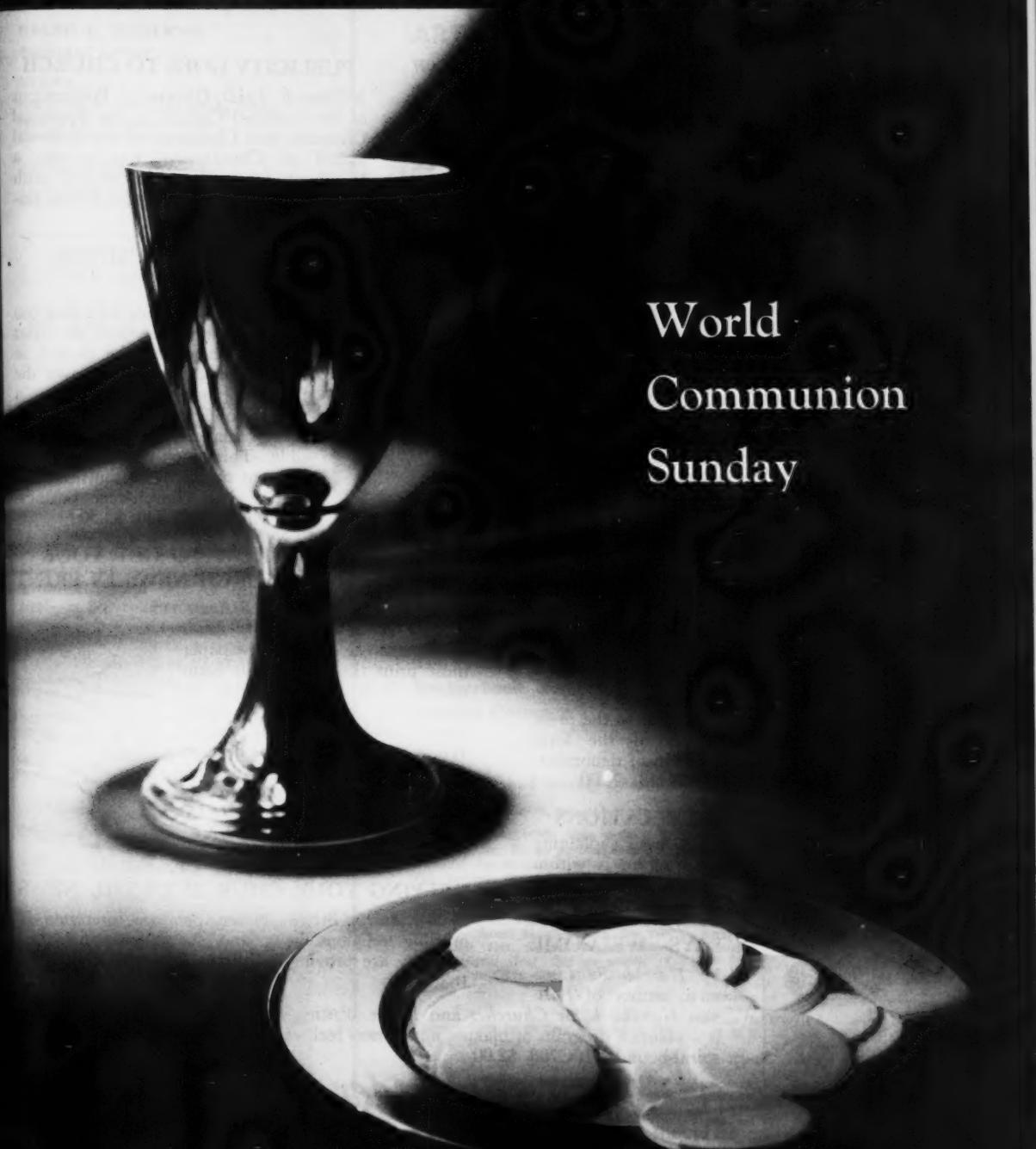
THE CHRISTIAN

October 2, 1960



98th YEAR

INTERNATIONAL WEEKLY OF THE CHRISTIAN CHURCHES (DISCIPLES OF CHRIST)

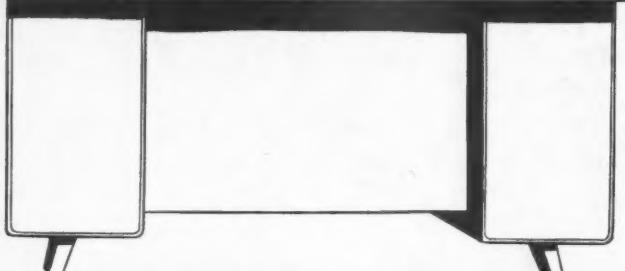


World
Communion
Sunday

You Proclaim the Lord's Death

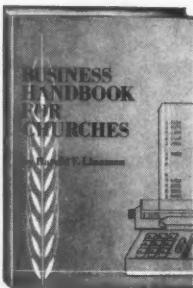
W. A. Welsh

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THE CHRISTIAN

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Le Petit Sermon

2/3 of a Religion

by Kenneth W. Sollitt

OUT of a person's relationship with himself may evolve a philosophy of life. Out of his relationship with others may arise a code of ethics. But only out of his relationship with God can religion emerge.

A philosophy may have self at its center. A code of ethics may put others at its center. But that which is built around self, or others, or both, is not religion until there has been an enthronement of God at the center of all things, including one's attitude toward himself and his conduct in relationship with others.

Let us not, as so many people have, stop with two thirds of a religion which is no religion at all until our philosophy of life and our code of ethics become God-centered.

COMMUNION

Elizabeth Smiley Bremer

Not once alone at Thy great feast
We satisfy our soul's demands,
But having found Thy banquet
hall,
We daily stretch forth hungry
hands.

Oh, bread of heaven, thou broken
one,
Give bitter bread, or tender,
sweet,
Whate'er Thy grace may send
us now
Our daily joy and pain to meet.

A JOURNAL OF NEWS AND OPINION

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Wagon

Wheel

Observance

A Faith

to

Live by

by O. Clarence Wickstrom

Minister, First Christian Church

Moberly, Missouri

SYMBOLISM plays an important role in our Christian life today. How meaningful are our worship centers when they display the flaming torch, the shock of wheat, the cross, or the praying hands.

Recently I discovered still another, and realized that the loveliest of these symbolic settings can sometimes be found in very unlikely spots. I see one in the front yard of a farm home as I travel frequently to a neighboring city.

No one intended for it to be a worship center. But it is. It is a typical old-time wagon wheel, brought in from another day, painted, and set among flowers for decoration. But to me it is a magnificent symbol of the church of Jesus Christ.

First I observe the center which is the hub, and then the spokes leading from hub to the rim of the wheel. The hub, fastened securely in the center, is Christ himself, and the spokes represent the membership of his church. Binding hub and spoke together is the rim, or Christian love and fellowship.

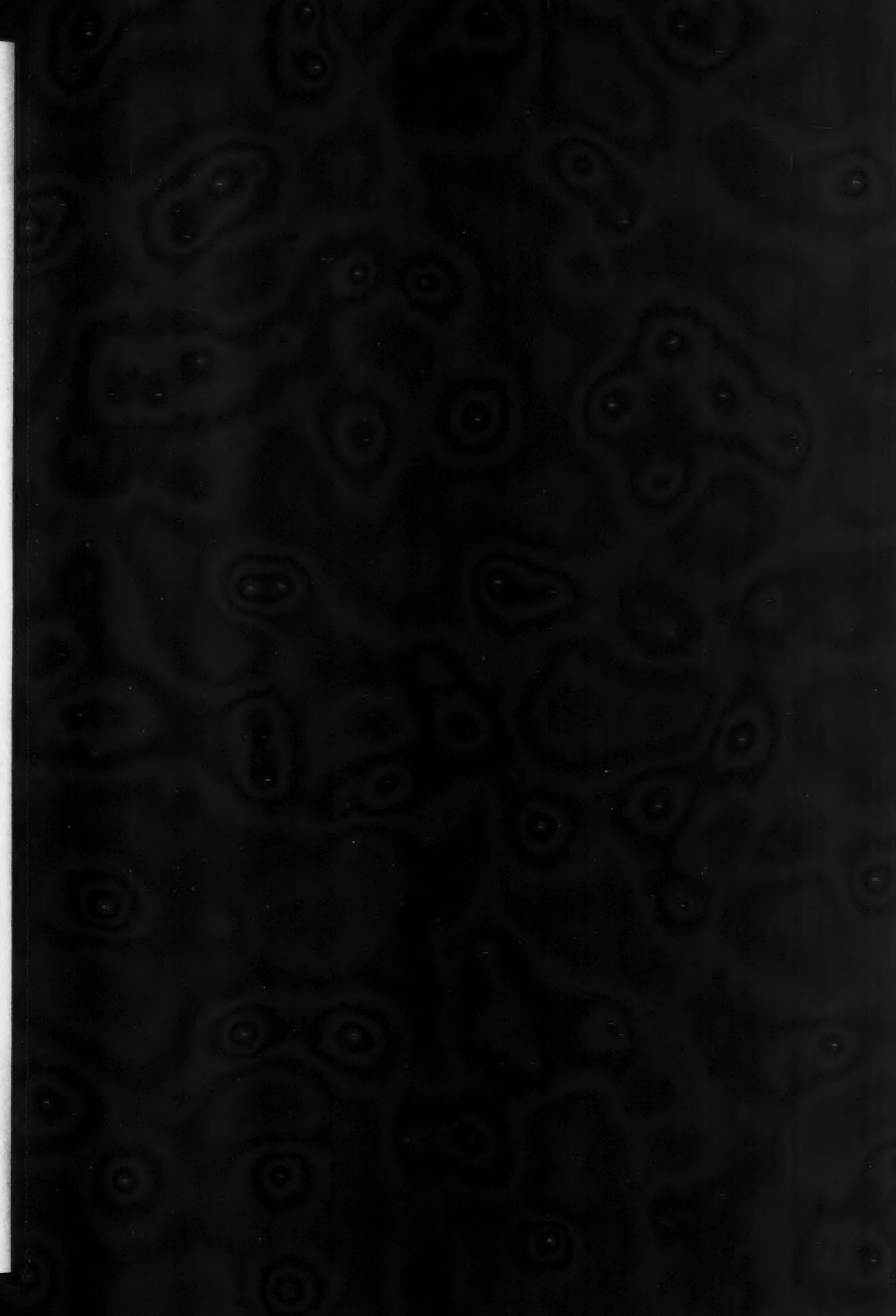
As long as the spokes remain securely between

the hub and the rim, the wheel works. But what happens, I observed, if the rim becomes separated and spread apart? The wheel has lost its usefulness. The spokes are loosened and release their firm hold on the hub.

Yes, this wheel speaks to me when I go by. I realize how important the binding rim of Christian love is. If it is damaged or missing, the church, member for member, loses its firm hold on Jesus and becomes nothing more than an organization; a sham; a decorator's item without worthy purpose.

Jesus knew the importance of love that must possess the heart of each of us, so he left us the memorial feast, so full of symbolism. Its constant observance gives rise to the renewal of our faith and pledge of allegiance to him—an opportunity to keep the rim of the wheel in good repair.

Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above.



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Through the Central Act of
Worship—the Lord's Supper—
We Act on the Great Commission

You Proclaim the Lord's Death

by W. A. Welsh

Minister, East Dallas Christian Church
Dallas, Texas

This article is from the Communion sermon for the World Convention of Churches of Christ for the service held Sunday, August 7, 1960.

It was at a Communion service in Scotland at Glasgow in the year 1809 that Alexander Campbell took the decisive step which led to his breaking with the Seceder Church of Scotland and set his course in the direction of Christian unity upon the basis of simple New Testament Christianity.

He felt unable any longer to participate in good conscience in a service of Holy Communion to which he was admitted by a cross-shaped token of lead, a "token that set him apart as one of the worthy," and from which other Christians were rigorously excluded. As Louis Cochran says, in his recent biographical novel, *The Fool of God*, when

"the emblems reached him, he slowly and deliberately, a finality about him, his body strained as though with much effort, placed the token on the plate and passed the bread and wine untouched to his neighbor."

In a real sense, our movement as a Christian people began in Scotland in connection with the observance of Communion.

Similar experience with the nature and meaning of Communion was a determinative factor in the life, thought, and work of Thomas

Campbell in Pennsylvania in the United States. By inviting Presbyterians other than his own particular Anti-Burghers to partake of Communion, he found himself charged with violation of the rules of the church and censured by his ecclesiastical superiors. This led him to the thought and study which produced *The Declaration and Address*, one of the basic documents in our history as a Christian people.

Thus, whether in Scotland or in the United States, our origins as a people relate primarily to matters concerning the observance of Communion more than to questions about the practice of baptism or other items of Christian faith and practice. In short, it was at the point of Communion that we were born as a people.

I am glad that this is so. I am glad that we originated at the point of bearing a valid and needed witness concerning the nature and meaning of the observance and practice of Communion.

Communion is the central act of Christian worship, the principle common symbol of Christian faith, and the most basic and indispensable part of the life of the Church. We know that this is historically true, but it is true for fundamental and significant reasons which, I think, are perhaps more clearly seen in the verse of scripture which is our

text and topic this afternoon: "For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes." (1 Cor. 11:26)

Meditate with me for a few moments upon the last clause, "You proclaim the Lord's death until he comes." Concerning this passage, John Short in *The Interpreter's Bible* comments as follows:

"Adequate celebration of the Sacrament does at least three things. It bids us look back to a historic, redemptive sacrifice made once for all as a ransom for many; it bids us worship the ever-present Lord; and it bids his Church look forward to the consummation of the purposes of God and to the second and final coming of Christ."

I would suggest that there are four important ideas in this text, all of them crucially significant for the Christian and the Christian way of life.

I

First of all, look at the most important word in the sentence, the verb "proclaim." Verbs are, in most languages, the most important words, and this is particularly true of the Bible, which is always concerned more with action than with states, more with doing than with things, more with verbs than with nouns—or adjectives or adverbs

(Continued on page 31.)



—Carving in narthex of Broadway Christian Church in Wichita, Kansas

WORLD WIDE COMMUNION SUNDAY

by Jesse M. Bader

This year marks the twentieth anniversary of World Wide Communion Sunday. It was first observed by several denominations on October 6, 1940, under the sponsorship of the department of evangelism of the Federal Council of Churches of Christ in America.

It all started when the Presbyterian Church (U.S.A.)—now the United Presbyterian Church in the U.S.A.—began to observe World Wide Communion Sunday in 1936. The first Sunday of October was set aside for the observance among their churches around the world.

From 1936 to 1940, Dr. William F. Klein, who was at that time secretary of evangelism for the Presbyterians, was a member of the department of evangelism of the Federal Council. From time to time, in meetings of the department, he reported on the observance of World Wide Communion among the Presbyterians.

In 1939 I went to Europe to attend some church conferences. Before leaving on the ship, I secured copies of the Presbyterian World Wide Communion literature from Arthur Limouze, one of the Presbyterian secretaries located at the New York headquarters office of the Presbyterian Church.

On the ship crossing the Atlantic I read this literature carefully. My imagination began to work and I found myself thinking that if such a world wide Communion observance was of great value for the Presbyterians, why would it not be val-

able for all the churches?

I returned to New York and brought a recommendation to the department of evangelism of the Federal Council, urging the department to assume responsibility for the observance of a World Wide Communion Sunday on the first Sunday of October each year. The recommendation was approved. From then until now, this day has been increasingly observed by almost all Protestant communions around the globe.

The department of evangelism since 1940 has prepared, printed and distributed the literature for World Wide Communion Sunday for all of the denominations except for the Presbyterian Church (U.S.A.). The department not only had the co-operation of Dr. Limouze and Dr. Klein but it also had the support of Dr. Henry Smith Leiper, who was, in the early days of the observance of World Wide Communion, the associate general secretary for the World Council of Churches (in the process of formation).

He joined me in signing letters to be sent out to Councils of Churches in various countries and also to leaders of denominations around the world. His interest and cooperation were of great value in securing the wider participation on the part of many countries, since he was well and favorably known in so many lands.

When the literature is received in lands not using English, the literature is translated, printed and distributed by the cooperating church bodies in the various countries.

Twice since the World Council of Churches was organized in 1948 the department of evangelism of the

Federal Council (now merged as a part of the National Council of Churches) voted to turn the preparation for and the direction of World Wide Communion Sunday to the World Council. Perhaps sometime soon (when staff and funds necessary to assume this responsibility are available) this observance will be under sponsorship of the World Council.

Plans and program for the observance of World Wide Communion Sunday have been such that from the beginning any denomination can freely participate. Interdenominational Communion services are not encouraged. Each denomination—in fact each local congregation—conducts its own Communion service in its own way according to its own denominational procedures and customs. It is suggested to each congregation throughout the world that an effort be made to have every member present at the Lord's Table on this day.

By observing this one day, in unity, there is a sense of Christian fellowship which is of inestimable value.

On World Wide Communion Sunday, the Holy Communion Table is 25,000 miles long. Millions of members of the Universal Church are at this Table on this one day in response to Christ's command: "This do in remembrance of me."

This multitude of Christian believers represents many different races, colors, customs, languages and nations. But in spite of any such differences, they have a common loyalty to Jesus Christ as Lord and Savior. The observance gives to Christians a sense of their oneness in Christ.

Dr. Bader is general secretary of the World Convention of Churches of Christ (Disciples), with headquarters in New York City.

Editorials

Joining in the Welcome

IT IS OUR belief that the Lord welcomes all those who repent of their sins and earnestly seek him at the weekly Communion table. This has been the understanding of Disciples of Christ for a century and a half. The view is held because we believe it to have been the teaching of the church in New Testament times.

Therefore, let us join our Lord in the welcome he gives to those who seek to commune with him in this manner. Nothing more is expected of the members of a congregation than this attitude of welcome. It is not our place, for example, to test the opinions of the stranger, or of one another, to see who is worthy to partake.

In this connection we quote one whose views have been cited in another editorial. Mr. O. B. Triplett, Jr., an attorney in Forest, Mississippi, writing in the *Christian Advocate* said,

"Any person honestly trying to follow our Lord should be welcome, and his opinion safeguarded."

There are cases in our recorded history where men have attempted "to protect the Lord's table," but we know of no good that has come from it. From Thomas Campbell's day to this, the view that "we do not fence the table" has prevailed generally and to our credit.

Elsewhere in this issue you may read a history of the World Communion Sunday program, written by one who had much to do with its inception. It is a joy for us to participate in it again today.

Disciples of Christ ought to be even more enthusiastic about such an emphasis than we are. We are sometimes accused by our Christian brethren of becoming apathetic toward the Lord's Supper because it is such a commonplace with us. Of course, we reply that we pray and preach every Sunday, and all churches do this.

Unhappily, the deeper significance of communing with our Lord at his table does sometimes escape us. This ought not to be. Today is an excellent day for each one to rethink its meaning for him.

Furthermore, it is a time to witness to what God has said to us about this matter.

Our witness does not destroy the true values of anyone else's witness. We have never claimed to be the only Christians in this, or any other doctrine and practice. We have sometimes failed to add our witness to that of the whole church and have kept it to ourselves.

No Infallible Method

IT REALLY does not matter how we commune so long as it is done decently and in order. The important thing is for the believer to know what he is doing and why.

World Communion Sunday is a good time to remind ourselves that the form of the observance may be varied and yet carry the same significance.

Fortunately, the "one-cup" argument has disappeared from our congregations. It is the source of frequent attention in some Church of Christ journals. The congregation of our childhood always considered individual Communion cups "unscriptural." We sometimes wondered if the use of two water glasses, as our custom was, really qualified us as scriptural. The idea was that a vessel was a "common cup" when more than one person used it.

Our congregations practice a great variety of Communion methods. Some observe the service early in the worship period; others do so at the close. In some places both elements are passed at the same time; elsewhere the deacons give the bread to the communicants and return to the table for the cups. Sometimes the individuals commune as they are served, sometimes both the bread and the cup are held for simultaneous observance. In still other places, only the cup is held and taken together.

Many churches of other faiths find the worshiper going to the Communion table. Sometimes there is a railing in front of which they kneel. Some churches believe that the elements must be handled and blessed by a minister. In some cases, the minister puts the elements into the mouth of the communicant. The scriptures, prayers and actions vary with the tradition of the church.

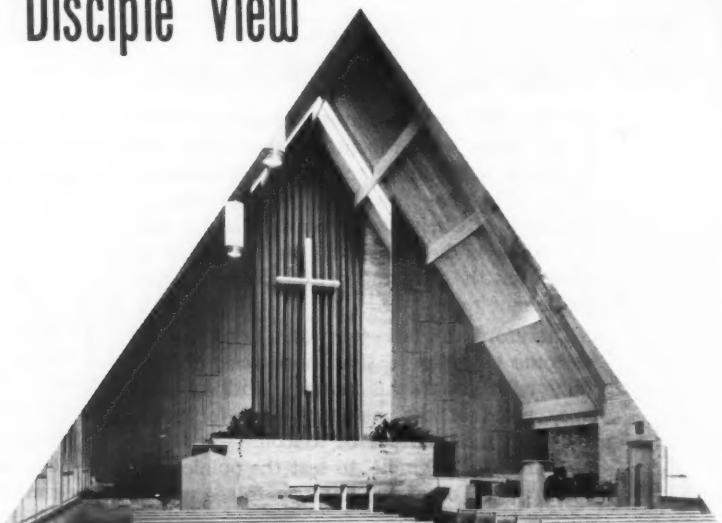
On World Communion Sunday, churches should focus attention on the unity of their intention.

Architecture and the Sacraments - A Disciple View

by G. Edwin Osborn

*Professor of practical theology
in The Graduate School, Phillips University, Enid, Oklahoma.*

This article is a letter from Dr. Osborn, in response to a statement by a nationally known churchman who said: "I am perplexed by the structure of worship as I have found it in a number of your churches . . . the competition between baptism and the Lord's Supper becomes apparent in the design of many [of your] church buildings."



A TRIANGULAR APPEARANCE is a part of the symbolic beauty of Chicago Heights Christian Church. Note modern Communion Table, striking cross above baptistry dominating the chancel view.

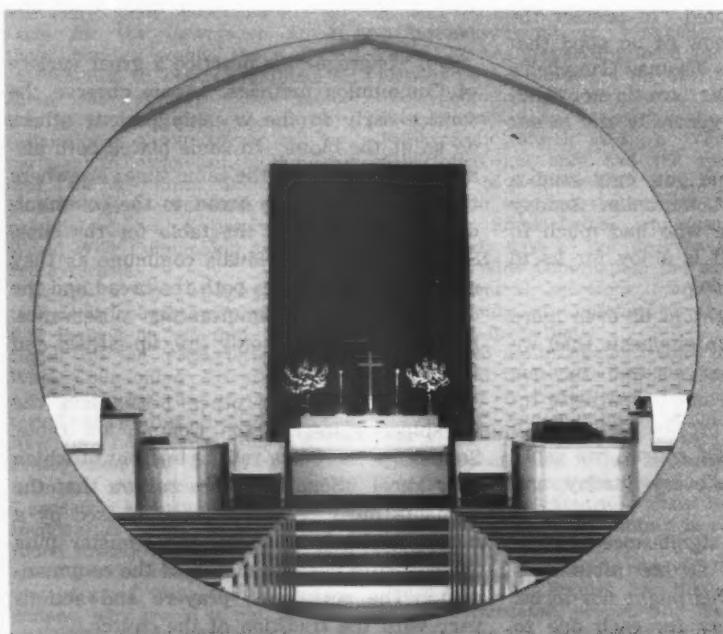
YOU are perplexed about the Disciples' concept of worship and its structure. You are particularly concerned as to how that

concept is indicated in the architecture of their church buildings and what seems to you to be "the competition between baptism and the Lord's Supper . . . apparent in the design of many Disciples' church buildings."

As to your perplexity about the "competition," Disciples of Christ would say that the two sacraments (older writers preferred to call them "ordinances") of baptism and the Lord's Supper are complementary to each other, rather than being in conflict, and should so be represented architecturally. Both are closely associated in the thinking and practice of the Disciples, as:

1. Baptism is the celebration of the believer's union with Jesus Christ; the Lord's Supper celebrates the believer's continuing communion with his Lord.

2. Both sacraments, according to the Pauline interpretation, proclaim the gospel (*kerygma*). Baptism—"All of us who have been baptized into Christ Jesus were baptized into his death. We were buried therefore with him by baptism into death, so that as



THE DIVIDED CHANCEL, with central Communion Table and baptistry characterizes present ordinance-centered sanctuaries among the Christian Churches today. This is First Church, Salem, Virginia.

Christ was raised from the dead by the glory of the Father, we too might walk in newness of life." (Rom. 6:3-4, cf. also Rom. 1:3-4, "the gospel concerning his Son . . . who was designated Son of God in power according to the Spirit of holiness by his resurrection from the dead.") And the Lord's Supper—"For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes" (1 Cor. 11:26).

3. Baptism witnesses to the state of new being—the "newness of life" (Rom. 6:4)—into which the believer comes and into which baptism has initiated him. The Lord's Supper witnesses to the abiding presence of Jesus Christ in which environment the new life is lived.

4. Baptism and the Lord's Supper both confirm a life beyond the grave which the Christian believes will be his eternal inheritance. The sacraments are his assurance. In baptism—" . . . we shall certainly be united with him in a resurrection like his" (Rom. 6:5b); and by the Communion—"he who eats my flesh

and drinks my blood has eternal life, and I will raise him up at the last day." (John 6:54, RSV.)

5. Baptism is the sacrament of the new birth into the family of God. The Lord's Supper is the sacrament of the fellowship of that divine family.

A further historic-theological observation at this point is that Disciples have regarded baptism as a part of the conversion process, which gives significance to the architectural location of the baptistry.

6. Both sacraments represent the commission given the Church by her Lord. Baptism, the evangelistic phase (" . . . make disciples . . . baptizing them . . ."); and the Lord's supper the teaching and pastoral aspect (" . . . teaching them . . ." Matt. 28:19, 20).

Another historical observation is that the weekly observance of the Communion, conducted by "lay elders," has had its place in every Christian Church, even though no "clergy" was present.

Thus both sacraments are inseparably linked in the thought and practice of Christian Churches (Disciples of Christ). Since both worship and the architecture of the place where worship occurs combine to form the language which represents before God a people's faith, tradition, and social responsibility, it seems that the two sacraments should find regular and frequent observance in the worship of the Disciples and likewise should be significantly and prominently wrought into their architecture.

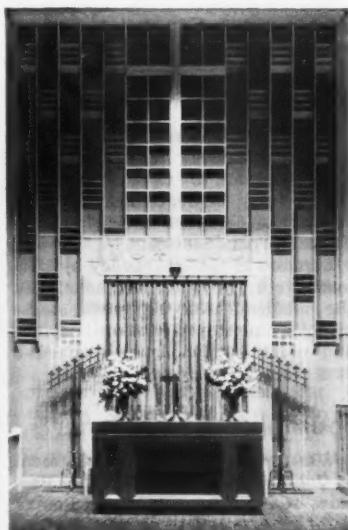
Prior to 1925, save in a few places, we Disciples had no concern that our architecture be symbolic or representative. About that time the late A. F. Wickes became advisory architect for our national Board of Church Extension and began a mission of architectural education for our church.

Since 1935, I would say, 95 per cent of our new buildings have contained a chancel-type arrangement in which the baptistry

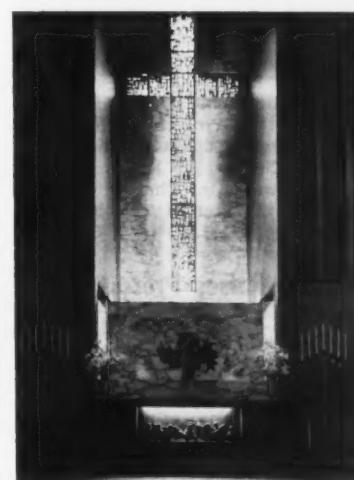
and Communion table are centrally located, the former above the latter, while a pulpit and lectern, and a divided choir balance one another.

But prior to this radical change in our architectural plan, the arrangement of pulpit, choir, baptistry, and Communion table gave a similar impression. The baptistry was behind the choir and pulpit, as a rule being elevated, and the Communion table, usually upon a platform one or two steps above the floor level, was immediately in front of the centrally placed pulpit. The latter served as both stand for the Bible and as a preaching desk for the sermon. We believe, therefore, in view of our doctrinal position and heritage, there is no competition, but rather that our arrangement is quite consistent.

For additional material on the concept of worship the reader is referred to two books by Dr. Osborn: The structure of worship is explained and analyzed psychologically in *Christian Worship: A Service Book*, The Bethany Press, 1953 and 1959, pages 3-7, St. Louis, Mo. A biblical and theological justification is presented in *The Glory of Christian Worship*, Christian Theological Seminary Press, 1960, Indianapolis, Ind.



THIS IS THE CENTER of the chancel of West Creighton Avenue Christian Church in Fort Wayne, Indiana. Communion and baptism are given emphasis through beautiful woodwork.



UNIQUE AMONG CHANCES constructed by Christian Churches is this attractive, Communion-centered chancel of First Christian Church, Atlanta, Georgia.

NEWS

The Church at Large



Washington Organization,
New York Protests . . .

Religious Issue In Campaign Disputed

WASHINGTON, D. C.—"Citizens for Religious Freedom," a national organization, has established headquarters here to "help articulate concerns of Protestants over religious issues in the 1960 presidential campaign."

The decision to form the organization was made at a meeting here of more than 150 Protestant leaders who attended a "national Conference of Citizens for Religious Freedom" which met under the chairmanship of Dr. Norman Vincent Peale, widely known author and pastor of Marble Collegiate Church in New York.

On the heels of this organization 90 Protestant, Roman Catholic, Eastern Orthodox and Jewish leaders in New York issued a joint statement in opposition to all attempts in the 1960 elections "to make religious affiliation the basis of the voter's choice of candidates."

Embodying in the statement were ten principles which the signers said should serve as "guidelines" for action in the election. The first was that "the exclusion of any family of faith from public office on the basis of religious affiliation violates the fundamental conditions of a free democratic society, as expressed in the spirit and letter of our Constitution."

Among the Protestant clergymen who were participants in the Washington "Citizens for Freedom" conference was Dr. Charles Clayton Morrison, a Disciple who is editor emeritus of *The Christian Century*.

Century Raises Protest

CHICAGO (Bulletin)—*The Christian Century*, a Protestant weekly, has denounced as "a disservice to American Protestantism" the statement by "the Citizens for Religious Freedom" questioning whether a Roman Catholic President could "withstand altogether the determined efforts of the hierarchy of his church . . . to breach the wall of separation of Church and State."

The editor, Harold E. Fey, a Disciple, charged the group with committing an act of "political irresponsibility."

African Debate Over Bishop's Deportation

GENEVA, SWITZERLAND—The World Council of Churches has asked for a full report to be prepared by member churches in the Union of South Africa on the deportation of the Anglican Bishop of Johannesburg, Dr. Ambrose Reeves, Sept. 12.

Dr. Reeves, an outspoken opponent of the South African government's racial policy, had left South Africa five months ago, soon after the emergency regulations had been declared. He returned to Johannesburg on Sept. 10 from London.

The South African government deported Bishop Reeves, a British citizen, under the 1956 amendment to the Migration Act which empowers the Minister of the Interior to deport anyone who is not a South African citizen.

Charges Vatican Has Made Religion Issue In the Campaign

**Baptist Leader Protests
Use of "Bigot" Label;
Says American Catholics
Embarrassed by Hierarchy**

ST. LOUIS, Mo.—The pastor of one of the nation's largest Baptist churches declared here that religion is a major issue in the political campaign because of the Roman Catholic Church's claim, through the Vatican and its hierarchy, to temporal and political authority.

In a sermon delivered at the 5,000-member Third Baptist Church here, Dr. Sterling L. Price said many American Roman Catholics are embarrassed by enactments of the hierarchy of the church.

The Baptist clergyman protested the frequent use of the "bigot" label in reference to citizens who express concern over the religious issues in the campaign and he asserted that "a great majority" will vote against the Roman Catholic candidate not "simply because he is a Roman Catholic" but because of enactments of the hierarchy in re-

(Continued on page 11.)

World Communion Sunday October 2

NEW YORK—Protestant and Orthodox church-goers in the United States and around the world will join in a demonstration of Christian unity when they participate in communion services at the 21st annual observance of World Wide Communion Sunday on Oct. 2.

Many will share a 24-hour prayer vigil immediately prior to the special service. Others will enlist individuals for personal prayer for this vital observance, enroll families for family altars, and encourage every-member participation in prayer groups or circles. All taking part are urged to ask for the participation of those away from home and will stress the importance of intercessory prayer for daily living.

The purpose of the observance is that every professing Christian shall join together in Communion services, engendering a new sense of fellowship with all Christians everywhere, said Dr. G. Paul Musselman in announcing this year's observance. Dr. Musselman is executive director of the National Council of Churches' Central Department of Evangelism.

He emphasized that each local congregation conducts its own Communion service in its own way.

Supplies to the Congo

NEW YORK—Drugs and other medical supplies valued at \$8,925 were rushed to the strife-ridden Congo early in September by U. S. Protestant churches acting through Church World Service.

Donated in the emergency by U. S. manufacturers of pharmaceuticals, the medicine will replenish stocks in government and mission hospitals and clinics which have reached a dangerously low level.

Journalist Campaigner

WASHINGTON, D. C.—Appointment of John Cogley, 42, of Santa Barbara, Calif., a prominent Roman Catholic journalist, as assistant to James W. Wine in the special section of Democratic National Headquarters devoted to combatting religious bigotry in the current campaign was announced here. Cogley was executive director of *Commonweal* magazine (1949 to 1954) and continues as a columnist.

—Vatican and Campaign

(Continued from page 10.)

gard to temporal and political power.

Dr. Price referred to the difficulty of speaking on the Roman Catholic question because of "the great variance in beliefs and attitudes of the American Roman Catholic as over against his counterpart in Europe, South America and other sections of the world."

He said that the concern of Papal control in this country would be eased if American Roman Catholics would base their interpretation of temporal and political power on the American Catholic Bishops instead of papal decree or dogma or action of the College of Cardinals.

The Baptist leader, addressing many of his remarks to "Mr. Candidate," although not referring to Senator John F. Kennedy by name, expressed approval of the presidential candidate's "straightforwardness in answering questions put to you by those who are concerned about your church's hierarchy."

Although expressing satisfaction with many of the Senator's statements, Dr. Price said: "But, does it embarrass you when the present Pope, John XXIII, in May of this year gave a very clever reply and subtle rebuke to your statement about putting the Constitution of the United States above the Roman Catholic hierarchy?"

The *L' Osservatore Romano* [semi-official Vatican daily], quotes Pope John as having said this: "The Church has the right and the duty to guide, direct and correct . . . ; a Catholic can never depart from the teachings and directives of the church, in every sector of his activities he must be motivated by the laws and instructions of the hierarchy . . . ; the problem of collaboration with those who do not recognize religious principles might arise in a political field. It is then up to the ecclesiastical authorities, and not to the arbitrary decisions of individual Catholics, to judge the moral licitness of such collaboration."

Dr. Price said that when too much pressure is brought to bear by various Protestants over Roman Catholic political aspirations and over the insistence that America have a representative to the Vatican, Protestants are labeled as bigots. Then he added: "Does this make you a bigot—for you have publicly announced your opposition to an ambassador to the Vatican?"

Denying that the "thinking leadership" among the Protestants are attacking "a religion" or "the institution," Dr. Price said: "we are merely facing a political reality."

by the Associate Editor

Deadline

Ministers' Wives

At the breakfast meeting for the International Council of Ministers' Wives held last year in connection with the International Convention Assembly in Denver, a number of the wives became acquainted with the "Beatitudes of Ministers' Wives" by Doris Gooden.

These "beatitudes" provide some challenge and consolation for the women who have been fortunate enough (?) to marry a minister. Following are the "beatitudes."

AND when their vows were said, the minister's wife entered into a land where there were mountains of joy, devotion, and love; and also where there were valleys of sadness, loneliness, and fear. But she opened her heart to the happiness and sorrow which were there and thought of the blessings of her new life.

BLESSED is the minister's wife who loves and is loved by her husband and shares with him the love of God, for theirs is the kingdom of heaven.

HAPPY is the minister's wife who can share the sorrows of others, for she shall be comforted.

BLESSED is she who is able to serve the kingdom of God with humility, not seeking fame or high office, for she shall inherit the earth. (Goodness knows, a lot of the earth will come in on her children's feet.)

HAPPY is she who hungers and thirsts for spiritual food, for in order to give to others, she must open her own soul to be filled.

BLESSED is the minister's wife who is kind and thoughtful, for she shall receive much kindness.

BLESSED is she who is pure in heart, for she shall be led into the presence of God and shall see God.

HAPPY is the minister's wife who is a peacemaker, for many will be the squalls at home, at church and at large that she may still.

BLESSED is she who can take criticism and abuse, forgiving and using constructively that which she is able to use.

BLESSED is she who can, in the face of persecution, do justly, love mercy and walk humbly with her God, for even her critics can do no more.

Rejoice and be exceedingly glad for in spite of the valleys in this

land the minister's wife has entered, there are overshadowing them mountains of joy, devotion and love.

This is our reward for the striv-

Did You Know?

DID YOU KNOW that a prominent theologian of the Lutheran Church—Missouri Synod has told a meeting of the denomination's 46th Synodical Conference in Milwaukee, Wis., that the ecumenical movement is one of the most significant developments of church history?

"No professing Christian, no church or group of churches can permanently ignore it.... All will have to make some contribution to it, however positive or negative it may be," said Pastor H. J. A. Bouman, of Concordia Theological Seminary, St. Louis.

The Lutheran Church—Missouri Synod is not a member of the National Council of Churches or the World Council of Churches.

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NEWS IN BRIEF

"MR. PROTESTANT"



—RNS PHOTO

FRANKLIN CLARK FRY of New York, president of the United Lutheran Church in America and world prominent in the ecumenical movement, was honored on his 60th birthday here with the first copy of a biographical book on his life, entitled *Mr. Protestant*.

CHRISTMAS STAMP

WELLINGTON, N. Z.—A special postage stamp emphasizing the spiritual significance of Christmas will be issued by New Zealand December 1, it was announced by the post office here.

The action follows the extraordinary success which special Christmas stamps have achieved in neighboring Australia. Design of the stamp has not yet been announced, but it will be of the two-pence denomination commonly used for Christmas cards.

WALDENSIANS MEET

TORRE PELLICE, ITALY.—Nearly 150 delegates from Waldensian communities in Italy, Switzerland, Argentina, Uruguay and the United States attended the annual Synod of the Waldensian Church here, seat of Italy's oldest Protestant group.

Foremost on the five-day agenda were problems concerning the Church's religious and moral, welfare and financial programs.

The first synod of the Waldensian Church was held in Cianforan in 1532. The Church was named after

Peter Waldo, a merchant of Lyons, France, who in 1170 renounced his possessions to become an itinerant preacher.

FOR UNDERSTANDING

WASHINGTON, D. C.—In an effort to allay rising bitterness between Christian and Muslim leaders in the newly independent areas of Africa, Garland Evans Hopkins, secretary-general of the Continuing Committee on Muslim-Christian Cooperation, is undertaking a 32-day visit to Africa and the Middle East.

CONCERN FOR CHINESE

ST. ANDREWS, SCOTLAND.—Member bodies of the World Council of Churches were urged by its Central Committee here to help create conditions which would permit the Chinese people "to share in the benefits and accept the responsibilities common to all members of the international community."

In a brief statement of principle

approved by the committee at its annual meeting, the WCC policy-making body declared that certain measures "especially in relation to disarmament and nuclear weapon testing can be effectively applied only if the 650,000,000 people of China are 'in a position to contribute to their formulation and application."

MENTAL HEALTH

ST. PAUL, MINN.—This country's 350,000 clergymen encounter more cases of mental illness than do the nation's 11,000 psychiatrists, according to a psychiatrist who is chairman of the St. Paul chapter of the Academy of Religion and Mental Health.

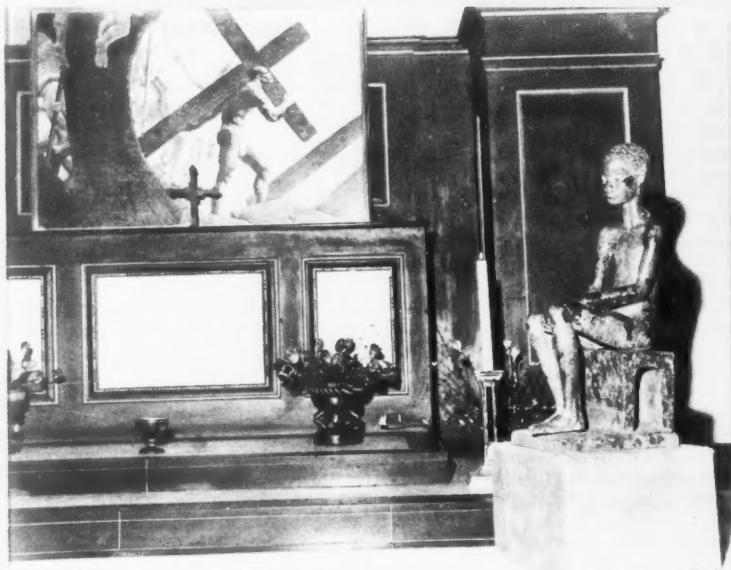
Dr. Clarence J. Rowe of St. Paul said it is important that the clergyman recognizes emotional illness and knows how to handle the person and refer him for help.

RC MISSIONARIES

WASHINGTON, D. C.—United States Roman Catholic missionaries abroad now total 6,782, a 10 per cent increase over 1958. This figure is composed of 3,032 priests, 2,827 sisters, 575 brothers, 170 scholastics (Jesuit seminarians) and 178 laymen.

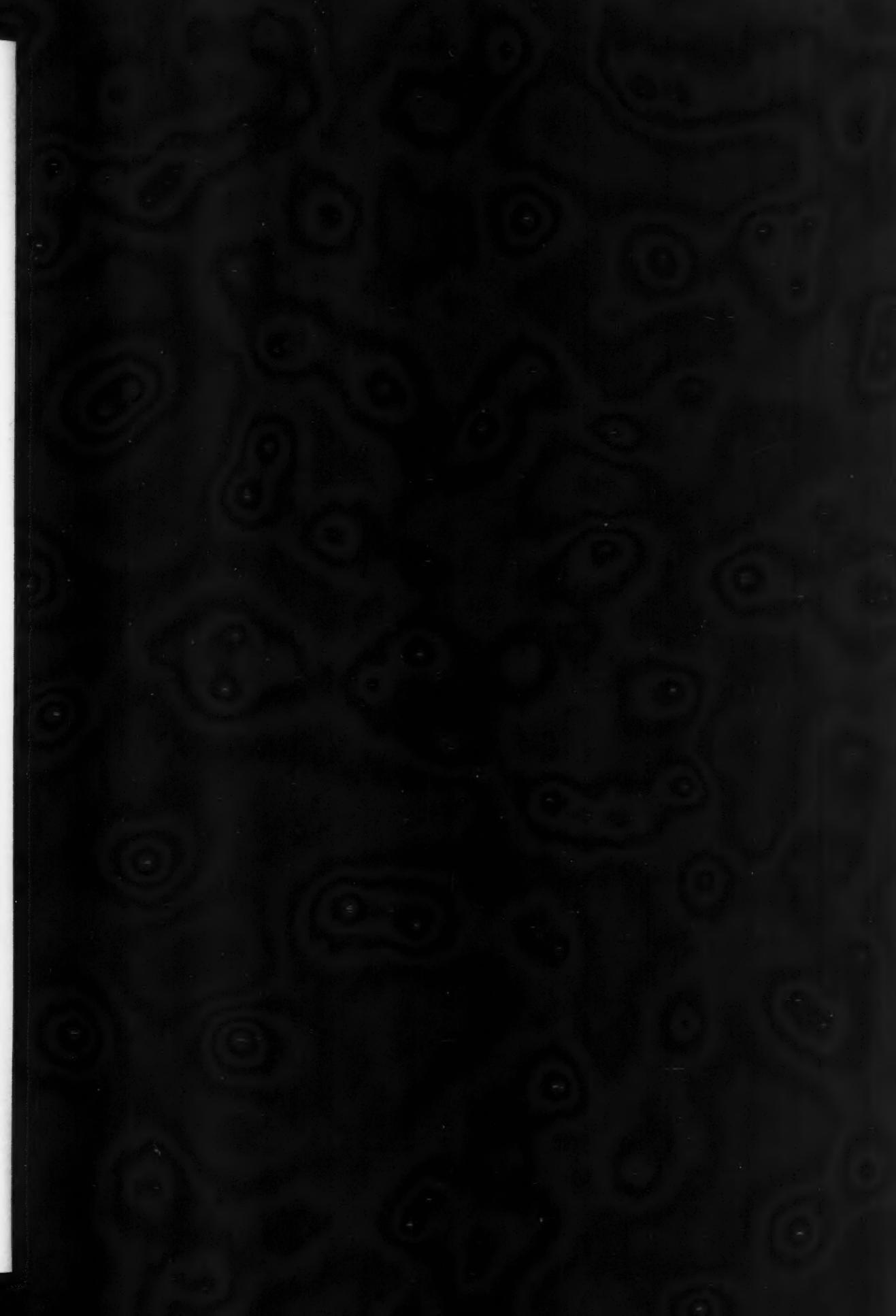
Latin America has the greatest portion of U. S. missionaries, with a total of 2,405.

Prayers for Africa Altar in London



—RNS PHOTO

THE FIGURE OF AN AFRICAN BOY keeps vigil at the "Prayers for Africa" altar in the crypt of St. Martin in the Fields Anglican church near Trafalgar Square, London. The altar was arranged to spur parishioners' and visitors' prayers for the troubled continent, marked by political, racial and religious strife. The reredos depicts Simon the Cyrene, a North African who, according to Mark 15:21, was compelled to carry Christ's cross to Calvary.







—RNS PHOTO

GEOFFREY FRANCIS FISHER, Archbishop of Canterbury (standing), addresses a session of the World Council of Churches' Central Committee at its annual meeting at St. Andrews, Scotland. Seated (left to right): Dr. Franklin Clark Fry, the committee's chairman and president of the United Lutheran Church in America, and Principal J. H. S. Burleigh, moderator, Church of Scotland.

—RNS PHOTO



QUEEN MOTHER ELIZABETH of Great Britain arrives at St. Giles Cathedral, Edinburgh, for a service marking the 50th anniversary of the ecumenical movement. Shown welcoming her is the city's Lord Provost.

—RNS PHOTO

OVERTOWERING West Berlin, the burned-out Kaiser Wilhelm Memorial Evangelical church, the city's most famous landmark, will be left standing beside its modern successor, now taking form. Octagonal in shape, the new \$1,500,000 structure will be surfaced with colored glass plates and will seat 200 persons. The old ruin will be left as a "warning memorial" of World War II.

NEWS *in focus*

AN AFRICAN PASTOR of the Association of Evangelical Churches of West Africa baptizes a new convert in Nigeria. The young church there, as in other emerging nations south of the Sahara, is striving to assume greater responsibilities yielded by more and more American and European mission groups.

—RNS PHOTO



MORE THAN 200 CHURCH LEADERS from around the world marched in procession to St. Giles Cathedral, Edinburgh, Scotland, for a jubilee service of worship and thanksgiving marking the 50th anniversary of the ecumenical movement. The movement was launched in Edinburgh at the 1910 World Missionary Conference. In the foreground are (left to right): Robert C. Mackie, Scotland, chairman, administration committee, WCC Division of Inter-Church Aid and Service to Refugees; Dr. Marc Boegner, president of the Protestant Federation of France; Henry Knox Sherill, Boxford, Mass., a WCC president; and Dr. J. E. Lesslie Newbigin, general secretary of the International Missionary Council.

—RNS PHOTO



THE SHARP EDGE OF

TERRO~~R~~ ROR

by Esther Schneider Hanson

Laura Whitman stretched lazily, and the book in her lap slid off and landed on the pine needles at her feet. She glanced up at the sun. Still plenty of time to relax. Jim wouldn't be in off the lake for an hour or two. She was glad she had stayed behind to wash her hair in the fresh rain water saved from yesterday's shower.

Her senses were keen. *Did anything smell as good as the sun on pine boughs?* she wondered. Dimly she heard the cawing of a crow, high above the wind-swept pines. But with all her appreciation of the beauty of sky and mountains, she kept a wary eye out to see that nothing moved between her and the sanctuary of the cabin a hundred yards away.

Jim had chided her many times in the five years they had been coming up here, because she was afraid to be so isolated.

"Aren't there any neighbors at all?" she had asked when he suggested spending their honeymoon in his cabin in the mountains.

"Oh, there are a couple of mountain families a mile or so away," he told her. "But they're the



Art by E. W. Berneking

doggondest people. I've been trying for years to be friendly, but they just ignore me. One of the families is a little queer, so it's just as well," he added cheerfully.

"A fine place to spend a honeymoon!" Laura protested.

"Ah, but you'll love it, darling," Jim assured her. "You've never seen how close the stars can be, or how peaceful and quiet the world can seem. And the fishing—why, I've caught mountain trout this big!" He was all boyish enthusiasm.

"Ugh!" city-bred Laura shuddered. "Well, don't expect me to take one of those wiggle things off a hook!"

But she kept her real fears pretty well hidden

until the day they were taking a hike through the woods. Jim had brought a small pail so they could gather berries as they walked. "For those flapjacks you're going to fix me for breakfast tomorrow," he said, grinning down at her.

They came into a little clearing. "Look there, honey," Jim pointed. "Those are real whoppers!"

It was then that they had seen the black bear, sitting on her haunches, methodically stripping the bushes and smacking her lips noisily. At Laura's smothered scream, she rose majestically on her hind legs and turned to face the intruders, her nose lifted inquisitorily to the breeze.

"Steady," Jim warned quietly, gripping her arm. "Don't move!"

Don't move! Laura thought. She couldn't have budged an inch! She stood for what seemed hours, her breath caught in her throat, while the bear looked them over uneasily, and backed away on all fours.

"She was just as afraid of us as we were of her, honey," Jim told the weeping Laura, holding her tight. "Most animals are less aggressive than people. She wouldn't have attacked us unless she had cubs and we were threatening them."

"I n-n-never want to g-get that close!" Laura had stuttered.

She learned to conquer much of her fear with Jim's patient help. She *did* love the place. But she still would not venture far from the security of the cabin alone.

My hair is probably dry by now, Laura thought, feeling for the pins. She removed them slowly, wondering what she would fix for dinner if Jim didn't have a good catch.

Suddenly she had the feeling of being watched. She heard a rustle and looked up to see a squirrel a few yards away, peering at her curiously. Laughingly, she threw a pine cone at him and watched him scamper up a tree.

You've too much imagination, she told herself. But the vague uneasiness persisted. She began to look about her cautiously, but could see nothing.

It was when she rose to go that she saw an old woman, looking at her from behind a pine tree. She laughed with relief.

"Hello, there," she said cordially. So one of the mountaineers had at last decided to get acquainted. The woman drew back. Jim was right, these people weren't friendly. Perhaps they were just shy.

"Hello," she called again. This time the visitor stepped out and approached timidly.

"How nice of you to call on me," Laura smiled. "I was just going in to fix myself a cup of tea. Wouldn't you like one, too?"

The old woman shuffled along beside the girl. "Tea, yes," she said happily.

"I'm Mrs. Whitman," Laura said. The woman nodded silently. Certainly not a very talkative person.

Laura kept up a steady line of chatter as she set the table. She sliced some of the bread she had baked that morning.

"I'll even let you have first chance at the crust piece," she said gaily, as she poured scalding water into the teapot. Turning from the stove, she was startled into immobility at what she saw. The old woman had taken up the bread knife, and stood, arms raised for all the world like an aged priestess with a sacrificial dagger.

Her eyes, thought Laura. Why didn't I notice her eyes? She's mad! And how could she reason with that glassy stare that seemed to be conscious of nothing? A cold fear swept over Laura. What should she do? She found herself mumbling a prayer for help. This poor mad creature might kill her and yet not be responsible for her act. "Oh, God," she prayed silently, "help me to have wisdom to reach through to her and make her understand."

The old woman began to wail in a high, thin voice that sent chills up Laura's spine.

"You took my little boy, and you said you wouldn't take him," she said. "I've looked and I can't find him anywhere."

Laura stood, fighting a wild desire to make a dash for the door, but realizing that the woman stood between her and safety. She rubbed her clammy hands on her apron. She started to edge toward the door and safety, but the old woman took a step each time she did, brandishing the knife threateningly. *If I could only get her with the sun in her eyes, thought Laura, then I might be able to rush her and knock the knife out of her hands.* But it was like a macabre dance. Though she maneuvered skillfully, the woman seemed to sense her purpose, and backed away. The wailing took on added intensity. Obviously escape was not the answer.

Willing her pounding heart to slow its beat, Laura tried to make her voice gentle. In spite of her fear, she was filled with compassion for her aged guest.

"No one's going to take your boy away from you," she soothed and was aware that her voice sounded calm. Laura held out her hand to the woman. "Tell you what," she said. "First I'll fix some bread and honey and we'll have a party, and then we'll find your boy together. How's that?"

"A party—a party," the woman said vacantly, calming. "Yes. Let's have a party."

"Let me have it," Laura said, gesturing toward the knife. The woman hesitated. "So I can fix the bread and honey for you." Like a child the visitor surrendered the weapon. Tossing the knife out of the window, Laura leaned against the sink, trembling with exhaustion. She was aware that Jim was striding toward her, followed by

(Continued on page 24.)

The Adoration of God



"Where the Scriptures Speak . . ." by the Editor

Scripture: Psalm 24

HERE is a psalm for every purpose. Every mood, every need, every success and every failure has a psalm written about it. When we realize that the Psalms were set to music, we can picture the situation in which the separate ones may have been used.

The psalm which we are to study today surely was for group use. In parts of it we can see what is called antiphonal singing, where two groups answer each other.

Another way to think of the Psalms is that they are prayers, for every aspect of prayer is expressed in some psalm. We have petition for self, petition for others, thanksgiving and adoration, among other attitudes. Psalm 24 is a prayer of adoration. I think, in many ways, adoration is the first and most elemental attitude that worshipers should express. We are simply to bow before God and adore him because he is who he is.

This psalm begins with two couplets, each of which acknowledges that God is the God of the earth. It is the Lord's, together with its "fulness" and also "those who dwell therein." You will notice in the second verse the concept that the earth rests upon the waters. The Hebrews did not live in the space age, but they knew who created the earth and its people.

In a way, the first two verses of this psalm are an introduction, a kind of ascription to the greatness of God. It sounds more like a song when we come to verse three. Here we get the picture of people coming to worship. "The hill of the Lord" was a sacred place to the believers.

This was true whether the reference is to Mount Zion or to the temple in Jerusalem. In either instance, there is expressed here a feeling of unworthiness. This, in itself, is one aspect of adoration.

The "holy place" in the temple was reserved for the priesthood, and the worshipers did not enter it. Or, perhaps we should say that this place, the resting place of the Ark of the Covenant and the tablets of stone, was a "holy of holies." Worshipers could come into the outer portion of the building itself. Actually, I think we get a better picture of the sentiment of this passage when we think of walking up Mount Zion while not daring to approach its very peak because this was the dwelling-place of God.

Such language ought to give us a real sense of reverence to-

ward God and toward the house of God. There isn't very much sentiment for such reverence in the Christian churches. We have been taught so long that things have no value in themselves that we often fail to exercise even the elementary decency that ought to be expressed toward the physical items used in worship. Children still are permitted to run up and down the aisles in play, and men still sit on the Communion table, if they happen to find it handy during an informal conference. The Hebrews did not have Jesus Christ, but they expressed more reverence toward the things of God than we often do.

The answer to the question, "who?" is an interesting one, because it is an ethical answer, in the midst of a priestly passage of scripture. That is to say, this psalm is concerned with group

INTERNATIONAL UNIFORM SUNDAY SCHOOL LESSON FOR OCTOBER 2, 1960

The Scripture

Psalm 24

- 1 The earth is the LORD'S and the fulness thereof,
the world and those who dwell therein;
- 2 for he has founded it upon the seas,
and established it upon the rivers.
- 3 Who shall ascend the hill of the LORD?
And who shall stand in his holy place?
- 4 He who has clean hands and a pure heart,
who does not lift up his soul to what is false,
and does not swear deceitfully.
- 5 He will receive blessing from the LORD,
- 6 and vindication from the God of his salvation.
- 7 Such is the generation of those who seek him,
who seek the face of the God of Jacob.
- 8 Lift up your heads, O gates!
and be lifted up, O ancient doors!
that the King of glory may come in.
- 9 Who is this King of glory?
The LORD, strong and mighty,
the LORD, mighty in battle!
- 10 Lift up your heads, O gates!
and be lifted up, O ancient doors!
that the King of glory may come in!
- 11 Who is this King of glory?
The LORD of hosts,
he is the King of glory!

worship, highly ritualized, and carefully conducted by the priesthood of Isarel. However, the answer to the question sounds as if one of the prophets had come along to put in his word on the subject.

"Clean hands and a pure heart" are the requirements for true worship. (Verse 4.) Obviously, these two expressions refer to right deeds and right attitudes. We know from a study of the prophets that many of the Hebrew people felt that God would accept outward worship and offerings upon the altar, providing they were carried out in the proper manner. The chief message of the prophets was the fact that God was more interested in what was in the heart of the people. Now we find that

attitude expressed here in the midst of a great hymn of adoration and worship.

The last four verses of Psalm 24 are familiar to all because they have been set to music. One can hardly discuss them in a prose form, because Gounod's melody keeps running through the mind. This is not unlike the actual scene which this passage depicts. It surely was written for the use of a group of worshipers coming to the gates of the temple.

The use of the word "glory" is interesting because this word is connected with God so often. "The glory" expresses the presence of God, oftentimes. His glory is expressed through others, according to various passages of scripture. Chiefly, the glory of God

came upon Jesus Christ, who now possesses it and expresses it.

For this reason, we have a memory selection today which is a familiar benediction, often used in our churches. It is an expression of the adoration of God, used by Paul in his letter to the church at Ephesus. (Ephesians 3:20-21.) Here the thought is expressed that "glory in the church and in Christ Jesus" is true adoration and worship of God.

We have a lot to learn about worship. Sometimes our worship becomes as formal as that of the ancient Hebrew priests. We need to be awakened by beautiful poetry, such as we have in this lesson. True worship is the giving of oneself, not simply the doing of certain acts.



Meaning for Today

by Wayne H. Bell

MOST alert people in our churches today are aware of the changes that have taken place in the pattern of congregational life.

The development of a functional organization in many churches has made possible the planning and developing of a vital church program. Organization and planning are essential to maximum growth, but they alone are not sufficient. Our brotherhood's program for the Decade of Decision has indicated that a spiritual foundation is the essential undergirding which is required. Organization is not a new "Messiah," capable of saving us from all of our ills. Only our worship of God is sufficient to make the church strong and relevant.

Our lesson for today throws open a window upon the glorious presence of God. He is forever seeking to enter our lives. He awaits the hospitality of our souls. Our adoration of him is the beginning point of our final

dedication of our lives to him.

But some people find intellectual obstacles in their minds as they seek to worship God. These honest doubters should not lose heart. We are confident that the honest and sincere inquisitive seeker will finally come to a fresh awareness of God's nature. He is always on the threshold of the imminent presence of God and a personal encounter with him.

We are far more concerned about the church people who are intellectually asleep and who refuse to think. They are the ones whose minds have become so dulled that they are insensitive to the fulness of God's glory. Their chief sin is that they are constantly setting up barriers to protect themselves from the overwhelming demands of the Eternel.

An inquisitive and searching mind may be temporarily stalled in the effort to worship God, but those who truly seek God shall find him.

There are other people whose adoration of God is frustrated by

the moral quality of the life they are living. The man who is unwilling to make a serious effort to live up to the best that he knows, is not a candidate for a fuller revelation of God's glorious nature. When we commit ourselves to the best that we know, we thereby open the gates for a fuller revelation of God.

In the Christian fellowship, we are confronted with Jesus Christ, who not only reveals God's glory, but who comes to dwell within our lives. His presence floods our minds and hearts with love. In this love, we see life differently and are better able to comprehend its breadth and length and height and depth.

We are constantly being asked to look at the pressing problems which need solution. Some of them are personal; others are world wide. Individually and collectively, we need to do more than look at the problems. We need to see them with the eyes of intelligence and the eyes of love.

Our action should grow out of our adoration. Let us open our minds, cleanse our hearts, worship God wholeheartedly and then, being filled with the love of Christ, let us turn again to do his will.

The Prayer Was the Same
But the Communication
With God Differed Greatly

As A Man Thinketh

by Beulah G. Squires

TWO men went into the church to pray. The words they used were identical. There was great divergence in their background thoughts—thoughts that were mood music for the words they spoke.

The first one prayed and the music of his thoughts was as sounding brass.

OUR FATHER—Now, Lord, don't make any mistake. I mean by 'our' my family and some of my friends—just those who think as I do, live as I do, act as I do—you can tell us because we all have the same color of skin.

WHO ART IN HEAVEN—I am glad, Lord, you are in Heaven. It is convenient to know where you are just in case I need something.

HALLOWED BE THY NAME—I want to always show respect for your name. That is why I go to church, so that folks will see how I feel about such things. Then it is a good place to think through my business deals for the week. I don't think much of the minister—he exhorts too much. I never listen if I can help it. He is sure to get me in a bad humor. But, I would never think of taking your name in vain or slighting it in any way.

THY KINGDOM COME—Not right now. Thy Kingdom is far too ideal for this world. I am sure you know that. It really takes us hard-headed realists to take care of things on earth. You know, Lord, the wrong political party is trying to run things. Just help my side in this next election.

THY WILL BE DONE ON EARTH—All right, Lord, we will let you have your way as long as it doesn't interfere but don't forget some of us are keeping a pretty close watch on this old world and we know just about how things should be done.

GIVE US THIS DAY OUR DAILY BREAD—Please, Lord, make mine

thick juicy steaks and all the things that go with it. You will notice that I emphasized the 'our' as I really don't want anyone to go hungry. Just don't forget when people are hungry crusts taste good, so give all the hungry some but don't let them expect too much.

FORGIVE US OUR DEBTS—Just let Bill Smith forgive me that loan he made me several years ago. He has been hounding me to death lately. You know a person of my standing just has to drive a Cadillac. Put a little forgiveness into Bill's heart. And don't let Frank Jones hold the collection plate so long in front of me. You know I'll catch up on my pledge as soon as I can. As for me I can't think of anything for which I should ask forgiveness.

AS WE FORGIVE OUR DEBTORS—Lord, just let me get my hand on that worthless Joe Jenkins and shake a little of that back rent out of him. I know he has had lots of sickness, but he'll pay that rent or out in the street he goes, sick wife or nothing.

AND LEAD US NOT INTO TEMPTATION—I wonder why you put that in. Good people like me are not going to be tempted. But of course there are not many as strong as I am. Prayer time is almost over, but if I had time I could tell you some people to watch. Some right in this church and that church across the street is full of hypocrites.

DELIVER US FROM EVIL—Dear Lord, if our enemies start bombing, don't let them hit my town.

FOR THINE IS THE POWER—I know you have the power to keep bombs away so just let them fall on some other place other than on me and my family. My folks are quite scattered so be selective about this bombing business.

AND THE GLORY—You can be sure

that as long as you take care of me and mine I'll give you all the glory. I'll tell every one how you protected me because I am a righteous man. It will be a lesson to some folks.—AMEN.

P.S. I feel a little nervous about this bombing business. Next Sunday I'll put something in the collection plate.

Another man prayed and chords of love shook the portals of Heaven.

OUR FATHER WHO ART IN HEAVEN—Bless thy children everywhere. Where there is lack, supply that need. Bestow thy grace on all races, black, yellow, brown and white. Let the note of brotherhood sound throughout the world.

HALLOWED BE THY NAME—O God, as thy child may I never dishonor thy name or bring shame upon it by unworthy deeds. Let me exalt thy name by obedience to thy precepts.

THY KINGDOM COME—Grant that I may live each day so as to bring thy kingdom to come on earth. Prepare our hearts to receive its love, joy and peace.

THY WILL BE DONE—May our little desires be swallowed up in the greatness of thy purpose.

ON EARTH AS IT IS IN HEAVEN—As the Heavens declare thy glory let the earth rejoice in thy goodness.

GIVE US THIS DAY OUR DAILY BREAD—For all who are hungry, Lord, we ask for food. But not alone for material needs do we pray. Most of all we ask for spiritual food for we hunger and thirst after righteousness.

AND FORGIVE US OUR SINS—Humbly I acknowledge the many times I have sinned and failed to live up to that for which I was destined. One by one I lay these sins of commission and omission on the altar of thy love, remembering that they can only be forgiven.

AS I FORGIVE MY DEBTORS—Blot from my memory forever imagined wrongs, slights and hurts. Let the balm of love heal old wounds and wash away all debts that might lie as festering sores between my brothers and me.

AND LEAD US NOT INTO TEMPTATION—Guide my wayward steps, O Lord, into paths of righteousness. Keep me from spiritual pride and presumptive sin.

DELIVER ME FROM EVIL—Those subtle sins of selfishness, personal aggrandizement, self-glory and arrogance. May I always remember as I walk Your Way

THINE IS THE GLORY AND POWER FOREVER—without this power I am nothing.

Amen.

NEWS

of the Brotherhood

Five More Colleges Seeking Membership

Big Gains Through Unified Promotion

INDIANAPOLIS—A growing spirit of "togetherness" is shown in increased brotherhood support of outreach causes through Unified Promotion, according to Spencer P. Austin, executive secretary.

His report for 1959-60 was received "with appreciation for a good year" by the board of directors of Unified Promotion, meeting in Indianapolis, Sept. 6.

Applications were received from five colleges seeking membership in Unified Promotion. These are Missouri School of Religion, Columbia, Mo.; Drury School of Religion, Springfield, Mo.; Kansas Bible Chair, Lawrence, Kan.; Christian College, Columbia, Mo.; and Culver-Stockton College, Canton, Mo. These and six other expected applications for membership will be voted upon in the November meeting of the board. At present, 59 state, national and educational agencies are members of Unified Promotion, central fundraising agency of Disciples of Christ.

S. S. Myers, pastor of West Paseo Christian Church, Kansas City, Mo., was elected to membership on the Unified Promotion board to fill an unexpired vacancy.

Offerings received by Unified Promotion and cooperating causes in 1959-60 amounted to \$7,338,994.75. This included \$5,864,910.06 undesignated and specific gifts and \$1,474,084.69 in designated offerings.

Unified outreach giving of Christian Churches (Disciples of Christ) in 1959-60 showed a gain of 12.9 per cent in undesignated offerings over the previous year. This included amounts previously designated to three agencies which came into Unified Promotion in 1959-60. Thus, the net gain in new money for the year was 6.3 per cent.

Growing support of outreach causes is shown in the increase in contributing churches. There were 4,383 churches with a record of giving through Unified Promotion in 1959-60 as compared with 4,367 in 1958-59.

The goal of doubled giving during

the Long Range Program of the 1950's was achieved in all states by 1959-60. The giving record shows a gain of 168 per cent last year over that of the year 1949-50.

A study of income figures supplied by the U. S. Department of Commerce and records of church contributions reveals that the national average per cent of income given to the church in 1950 was 1.9 per cent as compared with 2.7 per cent in 1959, or a gain of only .76 per cent in the decade. At the same time, the national average income increased 41.3 per cent, it was reported to the Unified Promotion board.

"Spiritually," Mr. Austin declared, "the Long Range Program was good for our souls. It became obvious that churches need to think in terms of Christian potential and the spiritual need to respond in terms of ability. Beyond the financial gains of the 1950's, the perspective gained over the ten-year period may well usher in a new era for Disciples of Christ as we move into the Decade of Decision."

BULLETINS

MRS. RAPHAEL MILLER DIES

MARTINSVILLE, IND. (Bulletin)—Mrs. Raphael Harwood Miller died here Sept. 13. Her husband, retired since 1948, was editor of THE CHRISTIAN and served as pastor of National City Christian Church, Washington, D. C.

Mrs. Miller was born Dec. 31, 1876 (nee: Nellie G. Burrows) and married Dr. Miller Oct. 12, 1898.

Mrs. Miller was a fraternal delegate to the British Conference of the Churches of Christ in 1933 and 1935.

Services were held Sept. 15 in Madison, Ohio. Interment was at Perry, Ohio. Waymon Parsons, Mrs. Miller's pastor and the minister of the Christian Church in Shaker Heights, Ohio, assisted R. H. Miller, Jr., in the memorial services.

Surviving, besides Dr. Miller, are: R. H. Miller, Jr., pastor of East Side Christian Church, Evansville, Ind.; and Miss Margaret E. Miller of Washington, D. C. Another son, John Robert, died in 1946.

\$524,429.96 to

Week of Compassion

INDIANAPOLIS—Christian Churches gave \$524,429.96 in the 1960 Week of Compassion, according to Spencer P. Austin, chairman of the International Convention Committee on Relief Appeals.

A major portion of the fund (\$147,843.30) was distributed to relief and service centers overseas through Church World Service, relief arm of the National Council of Churches. Last year the Disciples were in the top seven of eighteen church bodies in their contributions.

The brotherhood was able to rush more than \$9,000 in emergency aid to stricken areas of the world during the past year. When the call came, early in May, for aid to victims of the devastating earthquakes in Chile and tidal waves which struck the Philippines, cash gifts for medicines and vitamins were sent at once through Church World Service. These gifts came from an emergency fund set up under the Week of Compassion.

Other crises met by the churches through the emergency fund included aid in resettling a group of "Old Believers" (White Russians who were driven out of China) and helping them make a new home in Brazil. In addition, blankets, layettes and clothing were gathered and processed for shipment overseas in the Disciples material aid center in Indianapolis.

A share in World Council of Churches ecumenical services, Interchurch Aid and Services to Refugees was underwritten with over \$150,000 in Week of Compassion gifts.

Services to Disciples chaplains and U. S. military personnel were rendered with some \$85,000 in Week of Compassion funds. Disciple youth and adult fraternal workers were sent overseas to serve in needy areas on a subsistence basis and fraternal aid was provided to British Churches of Christ.

Cleveland Kleihauer Dies

LOS ANGELES (Sept. 16) Cleveland Kleihauer, minister of Hollywood-Beverly Christian Church and former president of the International Convention of Christian Churches, died here today.

Mrs. Kleihauer is at home, 1327 Westgate Avenue, Los Angeles 25, Calif.



Pastoral Care



WILBUR HUGHEY, left, pastor of Union Christian Church, Franklin, Ind., completed a summer course in pastoral care at Minneapolis General Hospital. He is shown receiving a copy of the newly published book, "Why Did It Happen to Me?" from its author, who was supervisor of the course, David Belgium. The book deals with questions about faith and health.

Scene at the Edinburgh Assembly

MISS EVA JEAN WRATHER of Nashville, Tenn., Dr. Garfield Todd (left), a vice-president of the World Convention of Churches of Christ, and Jesse Bader, general secretary, pose following the presentation of Miss Wrather to the 1960 Edinburgh assembly and the announcement of the signing of her contract with Harper and Brothers for publication (in 1962) of her biography of Alexander Campbell. She was presented with the gavel used by Dr. Todd in presiding over the assembly for placement in the Museum of the Disciples of Christ Historical Society in Nashville. Miss Wrather is a trustee of the Society.

NEWS *in focus*

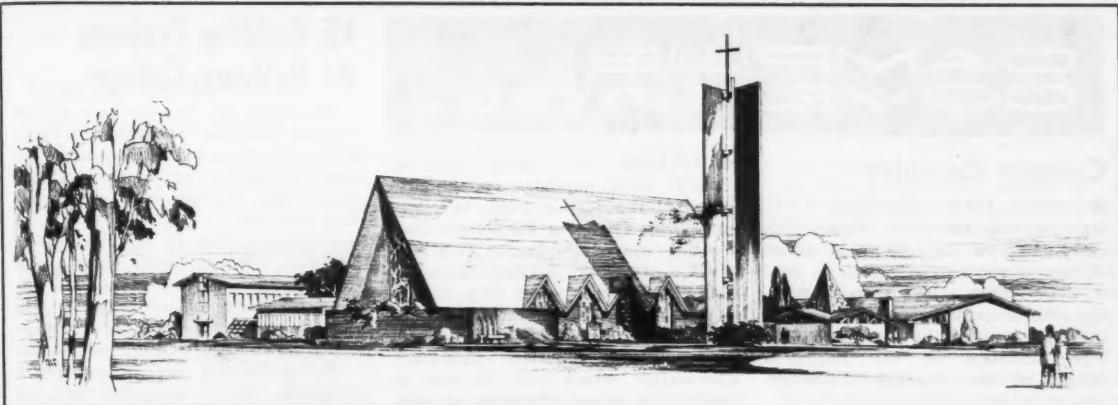
Kansas City, Mo., Mortgage Burning

A MORTGAGE-BURNING CEREMONY on June 26 celebrated the final payment on its \$400,000 Youth and Children's Center of Community Christian Church, Kansas City, Mo. Participating (from left) were: E. H. Norrington, chairman of the general board during the building period; Walter J. Bublitz, chairman of the building committee; Dr. Frank Johnson Pippin, minister; and John M. Darling, chairman of the Board, 1959-60. The Center was paid for in seven years.



Services Abroad

CROMWELL C. CLEVELAND, Christian minister in Newton, Iowa, conducted the Protestant Worship Service aboard the S. S. United States August 14. Assisting him were (from left): Dr. John Hughes, Port Arthur, Texas; Miss Frances Merbeth, El Paso, Texas; and Mrs. Harry Felkel, missionary in the Belgian Congo. All four had attended the World Convention in Edinburgh and sailed from Southampton, England, Aug. 11.

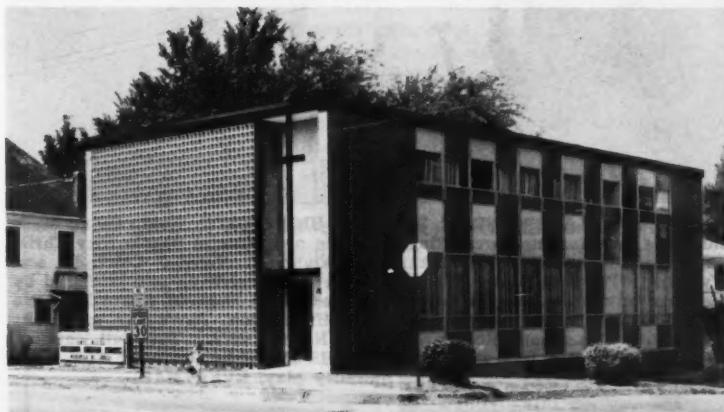


FIRST CHRISTIAN CHURCH, Alhambra, Calif., dedicated the first phase of its building program on July 10 with Rival J. Hawkins, executive secretary of the Pasadena Council of Churches, as the speaker. James K. Hempstead is the minister. This first phase of the church's building program consisted of an education unit for preschool children; an administrative building with offices, library, workroom and reception room; and a sanctuary with a seating capacity for 600 worshipers. Cost of the first phase, exclusive of the land, exceeded \$300,000.



New Buildings Dedicated

CENTRAL CHRISTIAN CHURCH, Enid, Okla., started the Decade of Decision by occupying this first unit of its three-unit building program, on July 3. The completed structure, containing 46,000 square feet, consists of the education building which houses temporary worship facilities, offices and loggia or lobby. Eulis Hill, executive secretary of the Oklahoma Christian Missionary Society, was the speaker for both morning worship services on July 10. The new building is located eight blocks west of the old church site where Central has purchased an entire block, less one lot. G. Gerald Sias is pastor of the church.



OPEN HOUSE for the new state office building and student center of the Mississippi Christian Churches was held on Aug. 28. The first floor provides adequate office space, conference room, guest room and work room. The upper floor serves as the student center with study hall, library, student lounge and six dormitory rooms to care for Disciple ministerial students attending Millsaps College located across the street.

CAMPUS COVERAGE

Campus Capsules

● ORANGE, CALIF.—Chapman College alumni have "A Date With Chapman" on Oct. 24 in a series of simultaneous meetings to be held in many cities. For those attending the International Convention, the date will be the Chapman College luncheon in the Reynolds Rooms of the Sheraton Hotel in Louisville, Ky.

● LEXINGTON, KY.—Dr. Hans Hahn, professor of psychology and head of the department of psychology here at Transylvania College, attended the 16th International Congress of psychology in Bonn, Germany, Aug. 1-6. While at the conference, Dr. Hahn presented a paper entitled, "Personality Correlates Determined by Tachystoscopic Techniques."

● WILSON, N. C.—A total of 22 courses is available for students attending the evening and Saturday school this fall here at Atlantic Christian College. The courses deal primarily in the fields of teaching, business, art, music, history, Bible, literature and science.

● HAWKINS, TEX.—Jarvis Christian College choir appeared on the program of the 79th annual session of the Texas Christian Missionary Convention which met in Bay City, July 13-17, at First Sacred Memorial Christian Church. On July 22 the choir traveled to Oklahoma City to sing at the 52nd annual session of the Oklahoma Christian Missionary Convention which was meeting at East Sixth Street Christian Church.

● FORT WORTH, TEX.—Six new faculty members have been added to the staff of Texas Christian University this fall according to an announcement made by President D. Ray Lindley. The new appointments include: Charles R. Deeter, assistant professor of mathematics; Mrs. Myra L. Huffines, director of TCU's new university nursery school and assistant professor of home economics; Miss Anna Gardner, adjunct instructor of Latin; Miss Gabriela Mora, teacher of Spanish; Mrs. Imogene L. Whatley, assistant professor of home economics; and David Streetman, choral director school of fine arts.

15 Building Projects At Bethany College

BETHANY, W. VA.—In one of the largest building programs in several decades here at Bethany College, 15 building projects are either under way or have been completed this summer.

A World War II landmark—the barracks used to house Naval V-12 students—is being removed. In recent years, one of the barracks has been used for storage, and equipment now will be kept elsewhere.

The expansion and improvement program, under the direction of Vice-president Warner G. Peterson, included the following:

Completion of a \$336,000 women's dormitory.

Remodeling of the former library—a \$170,000 rehabilitation program—so as to make it into an administration building. It will be named Cramblet Hall in honor of two previous Bethany College presidents, the late T. E. Cramblet, and his son, Dr. Wilbur H. Cramblet, now president of the Christian Board of Publication, St. Louis.

Completing of the recently dedicated \$1,000,000 Thomas W. Phillips Memorial Library Building.

Comprehensive renovation and reconditioning of Old Main, Oglebay and Commencement Hall.

Reconditioning of the Chemistry Laboratories.

Remodeling of the John Huff building on Main Street. One section, used by the post office, is being expanded. The other section, which was remodeled, is the new site of the Bethany College Bookstore.

Space formerly occupied by the college bookstore in the Bee Hive, the student center, will be incorporated into the general student center and recreational facilities of the college to accommodate the expanding student body.

Replacing the wooden floor in the North Corridor of Old Main—which was constructed a century ago—with a tile floor.

Construction of four hard-surface tennis courts on the women's athletic field.

Redevelopment of the area behind the men's athletic field to provide impounding of water and additional recreation area.

New paving of streets at Point Breeze.

Resurfacing all existing streets at Bethany College.

Building of a new road from Main Street below the hill up to the administration building, Cramblet Hall.

Construction of a new pumping station.



TRAVELING PLAYERS FROM PHILLIPS UNIVERSITY, Enid, Okla., were busy this past summer presenting dramatic programs in nearly fifty Christian Churches throughout Arkansas, Oklahoma, Kansas, Colorado and Wyoming. Pictured above is a scene from NOAH, written and produced by the director of the group, Professor Duane Cline. Pictured (from left) are Mike Nicholson, Enid, as Satan; Lewis Hackleman, Pawhuska as Noah; and Paula Thompson, Rogers, Ark. as Noah's wife. The full cast of nine also presented two other plays, IN HIS NAME by Professor Cline, and an arrangement from the historic morality play, EVERYMAN.

Teacher of Same Class for 55 Years

SPRINGFIELD, Mo.—Miss Lena M. Sargent, member of South Street Christian Church here, has taught the Philathaea class of the church school for 55 years. The class was formally chartered on May 20, 1905, with 25 young women as members. Three of them still reside here, Mrs. C. C. Campbell, Mrs. J. H. McMurray and Mrs. Z. B. Claypool.

Through the years the class has primarily been made up of business and professional women. During these many years the class has had an average attendance of about 50; however there are only 17 members of the class now.

Miss Sargent came to this city in 1899 and began to work as a printer on the *Springfield Record*. She worked in the printing trade until her retirement in 1942. Last winter she received her 60-year button from the International Typographical Union.

NEWS CAPSULES

✉ The Defoe Christian Church, HENRY COUNTY, KENTUCKY, closed a week's meeting on Aug. 14 with eight new members representing a 10% increase in membership. The revival was a "father-and-son" effort by Ray B. Johnston, Griffin, Ga., as the evangelist and Wayne Johnston, Student in The College of the Bible, as the minister.

✉ The members of Douglass Blvd. Christian Church, LOUISVILLE, KY., honored Mr. and Mrs. Ben E. Watson on Aug. 7. The occasion was to show appreciation to the Watsons who have given seven months' leadership to the church while it was without a resident pastor.

✉ Charles W. Ross recently closed an interim ministry of five and one-half months with First Christian Church, LAKE CHARLES, LA. A gift from the church was presented to Mr. and Mrs. Ross. Frank C. Mabee is the new minister of the Lake Charles congregation.

✉ First Christian Church, MT. VERNON, OHIO, sent its minister, Willard A. Guy, and his wife to Edinburgh, Scotland to attend the World Convention of Churches of Christ and also to make a tour of Europe and the Holy Land.

✉ Chaplain Charles Nelson, a Disciple and a graduate of Christian Theological Seminary, INDIANAPOLIS, IND., recently directed an advanced seminar in Mental Retardation at MUSCATATUCK, (Ind.) state school. Attend-

ing the seminar were 20 students from Southern Baptist Theological Seminary, Louisville, Ky. Chaplain Nelson is the senior Protestant chaplain at the Muscatatuck school located in Butlerville, Ind.

✉ At the evening service July 17, which was in charge of the men of Riverside Christian Church, FORT WORTH, TEX., a 36-year perfect attendance bar was presented to Bert O. Hayes, a layman. The presentation was made by the minister, Shelly Anglemyer, assisted by the Church school superintendent, Ervin Kunze.

✉ E. J. Penhorwood, pastor, was recognized by members of the church school at the South Side Church of Christ, LIMA, OHIO, on July 31. The day was called E. J. Penhorwood Day and he and his family were honored for "all the things he has helped to accomplish, through the years, and in the new building program; but most important, for the guidance he has given, the service he has rendered, and the faith he has instilled in each of our lives."

✉ Garfield Memorial Christian Church held ground-breaking services Aug. 28, at its new building site on Great Falls Road, FALLS CHURCH, VA. Sponsored by the Capital Area Council of Christian Churches and the United Christian Missionary Society, the congregation was organized five years ago and now

has a membership of 175 persons. Franklin L. Hall is the minister.

✉ Gaines Cook, executive secretary of the International Convention of Christian Churches, and Ralph B. Fouts, state secretary of the New Mexico Christian Missionary Society, participated in the installation services for Arthur E. Buhler as the new minister at Sombra Del Monte Christian Church, ALBUQUERQUE, N. M. Organized nine years ago, the church is located in the northeast sector of the city.

✉ Robert D. Matheny, minister of First Christian Church, JACKSONVILLE, TEX., and Gilbert Davis, Jr., minister, First Church, HEREFORD, TEX., took part in the Seminar on Preaching sponsored by the University of Chicago Federated Theological Faculty this past summer. —Robert D. Matheny.

✉ Daniel B. Merrick, a Disciple who is pastor of The United Church (Baptist-Disciple) MILWAUKEE, WIS., attended the Christian Citizenship Conference sponsored by the American Baptist Council on Christian Social Progress held in August at Green Lake, Wis.

✉ At the morning worship service of Aug. 21, new copies of Christian Worship-A Hymnal were dedicated in memory of Miss Mae Snyder at the United Christian and Baptist Church of KALONA, IA.

That God Is Love

By Mildred Mabry

For the missionary theme
'Into all the world together'



Arab's gift of a son . . .

The book is for use as resource material for women's study groups, worship services, group meetings, circle classes, or just to be enjoyed by an individual reader at home, for personal enrichment. 10T650, Paperbound, \$1.25.

CHRISTIAN BOARD
OF PUBLICATION
BOX 179, ST. LOUIS 66, MISSOURI

THE SHARP EDGE OF TERROR

(Continued from page 15.)

two strangers. They led the now meek old woman away.

There was love, fear and admiration on Jim's face as he held her at arm's length to assure himself that she was all right.

"How long were you there?" she asked him shakily.

"Long enough!" he assured her. "We didn't dare rush her for fear she'd—" his face was pale and beads of perspiration dotted his forehead. "They said she's been like that since her four-year-old was lost in these woods," he said, nodding toward the door where the two men had disappeared. "But they said she wouldn't harm anyone. Honey, when I think she might have killed you—!" There was anguish in his tone.

"But why?" Laura asked. "I wasn't threatening her cubs . . ." Blackness suddenly engulfed her.

"Poor kid, you were entitled to that one," Jim said tenderly when she came to. "But you women are the queerest creatures," he scratched his head, "All steel one minute and putty the next!"

Later she would tell Jim where her strength had come from, and that without it she would have been lost.

BOOKS RECEIVED

SINGING CHURCHMEN. Compiled and Arranged by William J. Reynolds. Broadman Press. 28 Selections. Price not given. (Paper.)

LETTERS FROM THE EARLY CHURCH. By Roger Lloyd. The Macmillan Company. 167 pages. \$3.50.

THE LIFE AND THOUGHT OF KIERKEGAARD FOR EVERYMAN. By John A. Gates. The Westminster Press. 172 pages. \$3.

TIGHT MONEY AND RISING INTEREST RATES. Published by the Conference on Economic Progress, 1001 Connecticut Avenue, N.W., Washington 6, D.C. 77 pages. Single copy 50¢ (Paper). 10-99 copies, 40¢; 100 copies or more, 30¢ each; students, teachers, educational libraries, 30¢ per copy.

CHANGE YOUR THOUGHTS AND ALTER YOUR LIFE. By Oneta Wakeford. T. S. Denison and Company. 166 pages. \$3.50.

LIGHT THE CANDLES! A List for Christmas Reading. By Marcia Dalphin. The Horn Book, Inc. 24 pages. \$1. (Paper.)

GOD OUR CONTEMPORARY. By J. B. Phillips. The Macmillan Company. 137 pages. \$2.50.

LETTERS TO YOUNG CHURCHES. By J. B. Phillips. The Macmillan Company. 225 pages. \$1.25 (Paper).

I AM LUCIFER. By Clyde B. Clason. Muhlenberg Press. 254 pages. \$3.50.

THE PROTESTANT FAITH. By George W. Forell. Prentice-Hall, Inc. 321 pages. \$6.60.

HISTORY OF RELIGION IN THE UNITED STATES. By Clifton E. Olimstead. Prentice-Hall, Inc. 628 pages. \$10.

STEWARSHIP FOR TODAY'S WOMAN. By Helen Kingsbury Wallace. Fleming H. Revell Company. 94 pages. \$1.75.

THIS WORLD AND THE BEYOND. By Rudolf Bultmann. Charles Scribner's Sons. 248 pages. \$3.50.

THE LADDER OF LEARNING. By Victor Heag. The Seabury Press. 152 pages. \$3.75.

GOD AND HISTORY IN THE OLD TESTAMENT. By Harvey H. Gulliford, Jr. The Seabury Press. 179 pages. \$4.25.

ONE BODY AND ONE SPIRIT. By Oscar J. F. Seitz. The Seabury Press. 188 pages. \$4.25.

Brotherhood News

Assembly Speakers



Robinson



Barbour

INDIANAPOLIS, IND.—How may the Church develop its means of proclaiming the gospel in this age of science? Where must the Church move? How fast?

These and other vital questions will be discussed "in depth" during the program Tuesday, Oct. 25, at the 1960 International Convention of Christian Churches in Louisville.

Leading the program will be Dr. James H. Robinson, minister of the Church of the Master and director of the Morningside Community Center in New York City, and Dr. T. C. Barbour, head of the department of physics and the department of religion at Carleton College, Northfield, Minn. Barbour will speak about "The Church in an Age of Science," the subject of his latest book, *Christianity and the Scientist*, to be published this fall.

Among other high points on the Tuesday program is a historical interlude, "Voices of History" which includes declarations of noted Disciples of the past providing the basis for facing the Decade of Decision.

Tuesday's sessions will open with Quest breakfasts and the annual Ministers' Breakfast in the Kentucky Hotel and the Ministers' Wives' Breakfast at the Brown Hotel. Preceding the morning business session, the Missouri state society will give a presentation "The Church at Work Within the State" and the second of the series of three Bible lectures will be given by Prof. S. Marion Smith of Christian Theological Seminary.

At noon Disciples' seminaries will hold luncheons for alumni, students and faculty at various hotels.

Registration for the 1960 Louisville Assembly should be made now through the International Convention of Christian Churches, P.O. Box 19136, Indianapolis 19, Ind. Registration cost is \$4 until Oct. 21; \$5 after that for adults. Student registration is \$2.

At Park Avenue Church

Anniversary Contest

NEW YORK CITY—The contest, sponsored by the Park Avenue Christian Church here, for an anthem for mixed voices, with or without solos, in celebration of the sesquicentennial anniversary of the church, has been won by Howard Muller and Ross Hastings, both of New York city, for their submitted compositions.

The judges, Frederick Swann, organist at the Riverside Church; Bassett Hough, organist and director of music at the Church of St. Matthew and St. Timothy; and Solon Alberti, organist and director of music at the Park Avenue Christian Church, decided upon dividing the prize because of the worth of the two composers.

There were 200 requests for information from 39 states and one from Guam, but only 64 compositions submitted. The prize-winning works will be sung on Sundays, October 9 and 16, 1960.

\$10 Million in Trust Deposits at BCE

INDIANAPOLIS—An all-time high of \$10,000,000 in trust deposits and investments has been announced by the Disciples' Board of Church Extension.

The record figure was reached last month with a deposit of \$29,000 in accumulated building campaign funds by the Compton Heights Christian Church, St. Louis.

Church Extension's trust program is one of seven specific services offered to Christian churches throughout the United States, Canada and foreign mission stations.

Church Extension currently has 911 outstanding interest-bearing loans representing over \$13,477,000, with the major portion of the capital for these loans coming from individuals, churches and church organizations who have deposited or invested their resources with the Board.

At the close of the Board's 1959 fiscal year trust receipts totalled \$7,987,887. The new high represents a gain of over \$2,000,000 in approximately six months.

Individual deposits and investments account for approximately half of the \$10,000,000 while funds from churches and church organizations make up the balance.

During the six months' period from January 1 through June 30, this year, 4,319 depositors and investors earned \$166,799 in interest.

book of the month

"She Had a Magic"

by Brian O'Brien

Selected and reviewed by Mrs. Edith Eberle Yocum, Indianapolis. Mrs. Yocum served as national director of the sales literature department of the United Christian Missionary Society until her retirement several years ago. She resides in Indianapolis and is still very active in missionary work.

SHE HAD A MAGIC is a fascinating biography. Calabar is where cruel and crafty African Chieftans bartered in human lives with foreign slave traders. High above the Calabar River, stood white-pillared British government buildings. Nearby the homes, school and church of a Scottish Mission clustered in flower gardens. And there in 1876 Mary Mitchell Slessor stepped ashore, murmuring, "Home at last. Thank ye, Lord." So long she had wanted to come to Calabar.

"Aye, she had a magic, did Mary Slessor," said the old coastal trader to Brian O'Brien who spent some years following World War II in the west coast regions. Everywhere he heard tales of her. And then he wrote *She Had a Magic* through whose pages marches one small barefoot, bareheaded woman, the indomitable Mary Slessor.

"Long before the white trader dared leave the river towns she walked the bush country like it was her own backyard," the old trader chuckled. She was afraid of snakes, insects, elephants, everything but man and him she feared not at all, nor was she impressed. She faced up to the most ruthless and powerful chiefs and attacked every cruel custom that prevailed. She had two weapons and both worked. One was song. When the going was rough and dangerous,

when she was frightened, despondent, or sick, when her household (the twins whom she had rescued) or her boat boys were sullen, afraid or weary she sang until they sang with her. The other was her umbrella, the sturdy old-fashioned kind, with which she whacked chiefs or village headmen or abusive husbands over the head until they yielded to her.

And of course there was prayer. "She spoke to God like He was sitting beside her," the trader remembered, and "once as I heard it she even got impatient with Him!" When she received ten guineas one time for her work she remarked, "It's about time. I've been praying a fortnight for this. But knowin' Him as I do, I shouldn't have worried."

Finally her body could stand no more and early in 1915 she breathed her last in a little upriver village. The Governor-General sent a launch to bring her body to Duke Town. It seemed that all Calabar waited, hushed, while her boat boys carried her casket, draped in the Union Jack, to a hillside grave, high above the Calabar River.

She Had a Magic, by Brian O'Brien. 281 Pages. Price \$4.00. Available from the Christian Board of Publication, Box 179, St. Louis 66, Missouri.

GROWING WORKERS' PLAN

For Leadership Training In Your Church

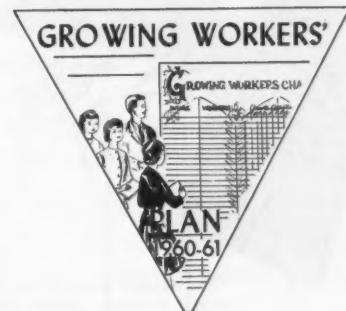
Be certain that your church leaders are well trained for their important duties. Make certain that future leaders are being well trained for the years ahead. The Growing Workers' Plan offers a variety of courses for leadership training in your church.

These courses include an instructor's manual for accurate presentation of the material by the leader. For the workers in the courses, there is a variety of interesting and informative resource material in the workers' packets. Also included, are attendance charts and Growing Workers' Charts to keep records of improvement.

New Growing Workers' Courses

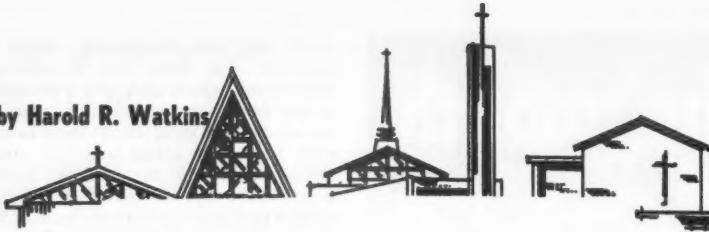
- How to Read and Study the Bible—Course 110.1
- Teaching Children—Course 211
- Teaching Youth—Course 311
- Teaching Adults—Course 411
- Improving Your Sunday Church School—Course 610

Send for free Leadership Education Bulletin which includes the Growing Workers' Plan Brochure.



CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Missouri

by Harold R. Watkins



Your Building Questions Answered

QUESTION: What are the basic housing requirements for a new congregation?

ANSWER: The newly organized congregation has largely the same basic program in housing requirements as any other church. However, due to financial limitations in such a new and changing congregation, it will need to provide facilities flexible enough to serve one or several purposes.

There are, of course, certain elements essential to the program for every new church situation.

A suitable setting for worship is basic since the program of the church begins and ends with wor-

Harold R. Watkins is a general representative of the Board of Church Extension.

ship. Thus, an all-purpose area adequate for worship (with folding chairs), containing a temporary chancel and a baptistery, is needed. It is as important to the program of the new church as to an established congregation to have a baptistery in the first unit since in most cases it will be some few years before the permanent sanctuary is erected.

The all-purpose area can and will in many situations also be used for fellowship activities—suppers, scouting activities, youth and adult programs. Snacks and suppers are a part of most church programs, therefore, a small kitchen, expandable at a later time, is essential.

Outdoor fellowship and play activities should not be overlooked or neglected. Thus, an adequate site needs to be included in space

planning. This can make possible outdoor basketball, volley ball, picnic area and other appropriate outdoor programs.

Face-to-face groups, as found particularly in church school classes, week-day religious education, daytime fellowship groups, etc., are vital to any growth. Therefore, sufficient classrooms—varied in size—are required.

Ideally there should be a buffer zone—offices or corridor—between the temporary worship room and the church school area. This makes possible simultaneous worship and church school which many new churches need in order to meet the program requirements of their growing group.

Finally, administration is vital in church programming. This would necessitate a minister's study and an office.

While the above elements are vital, much depends upon the current membership of the new congregation, the growth potential and the community. Thus, every church should study its own program needs—present and future—before building. Worksheets to guide a church in a study of its program are available through the Board of Church Extension, 110 South Downey Avenue, Indianapolis 7, Indiana.

THE GOSPEL STORY

M. Jack Suggs. The author presents a vivid study of the Gospel story according to the four Evangelists, Matthew, Mark, Luke and John . . . his fluent pen unlocks the riches of the Gospels. He describes the ancient civilization with its magnetic mystery—the Roman Empire and its way of life, Judaism and its various sects. Within this complex world of Greek, Roman and Jewish thought and action, Christianity had its birth. The substance of the story is in the interesting interpretations given to the main themes of the Gospel: The Kingdom of God, Son of Man, Christ Crucified, Truth, Eternal Life.

THE LAYMAN READS HIS BIBLE

Dr. Suggs wrote this book in response to the intense interest among lay members of the church in educating themselves religiously. He gives expert guidance for all Christians who want to understand the Bible and suggests background information on world and religious history for more effectiveness in a new approach to Bible reading. \$1.95, 10L301

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M. Jack Suggs

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THE CHRISTIAN

RELAX . . .

VALUES

One day we were sitting in an Automat in New York City, having a little breakfast. Along came a fellow with a 25c Sunday "N. Y. Times" under his arm. "Could you spare me a dime for a cup of coffee?" he asked.

★ ★ ★

A wicked temper
Has golfer Rowe
He blows his top when
He tops his blow.
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and Trust Co. News

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grow.

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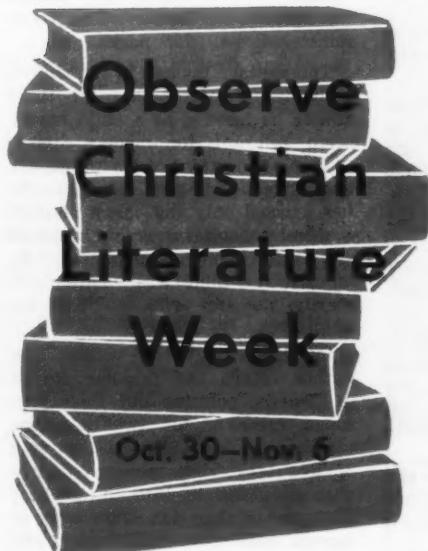
*There is no frigate like a book/ To take us lands away,
Nor any course like a page/ Of prancing poetry.*

—Emily Dickinson

It's still not too late for your church to make plans for the observance of Christian Literature Week.

If you haven't received your free packet of helpful materials, place your request immediately. This packet contains a beautiful poster to advertise the campaign; three 3-minute talks to encourage group participation; letters to the pastor, church school superintendent and presidents of the C.M.F. and C.W.F.; "Count on Us" card; observance record; Disciples Readers' Plan, with the theme: *An Adventure in Reading for the Decade of Decision*; Reading Plan for Christian men and women, including the Bible Books-of-the-Month; and a list of book exhibits available on consignment.

Remember, the strength of your church lies in the combined strength of its members, and a reading membership creates a strong, healthy church. Observe Christian Literature Week in your church in 1960.



CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Mo.

"You Are What You Read"



Worship

The Glory of Christian Worship. By G. Edwin Osborn. Christian Theological Seminary Press. 84 pages. Cloth, \$2; Paperback, \$1.

Dr. Osborn has had more influence upon Disciples of Christ in their worship than anyone in our generation. This book, which first appeared as an article in *Encounter* (Vol. XX, 1959), elaborates his concept of worship as response, communion, and celebration. He believes worship must be theologically grounded and that it has sacramental aspects.

If those who lead public worship would digest this message, fewer people would leave feeling that nothing happened.—H. E. S.

Edward Scribner Ames

Beyond Theology. By Edward Scribner Ames. The University of Chicago Press. 223 pages. \$5.

Edward Scribner Ames (1870-1958) was one of the great leaders of the Disciples of Christ, whether or not one agrees with his philosophical orientation. For 40 years a teacher of philosophy at the University of Chicago (finally head of the department); for more than 40 years minister of the University Church of Disciples of Christ across the street from the university; for 50 years associated with the Disciples Divinity House, and for nearly 20 years its dean, Dr. Ames exercised his amazing talents as scholar, teacher, preacher, editor, counselor, administrator and money-raiser.

He deserves to be known and understood, and his recently published autobiography, *Beyond Theology*, is a worthy expression of his thought and spirit.

Begun when he retired as head of the philosophy department at Chicago in 1935, the essays were finished by 1940. Most of them were delivered as sermons from the pulpit of the University Church. Some of the chapters were read to students of the Disciples Divinity House when we gathered on Thursday nights in

"College Hall." Ames's son, Van Meter, chairman of the department of philosophy at the University of Cincinnati, has edited the writings and the University of Chicago Press is the publisher.

Beyond Theology is no mere remembering and recounting of past experiences. It is a beautifully written, thoughtful analysis of events and ideas in the life of a great and good man. It deserves to be widely read, particularly by Disciples of Christ who are seeking to understand the various facets of our movement. The direction of our thought is away from Ames's liberalism, but he believed that direction would sometime be reversed.

He wrote: "The future into which we go is uncharted. . . . We must make of it an adventure and deal with the days as they come and with the situations they bring. . . . Christianity now faces the alternative of becoming a religion of this world or of having no appeal to this age."—ROBERT A. THOMAS.

Law Versus Lawlessness

A Church a School. By Ralph McGill. Abingdon Press. 92 pages. \$2.

Pulitzer Prize Winner (1959) Ralph McGill, fearless southern editor of the *Atlanta Constitution*, sets forth the text of this little book on human relations in the following lines:

"It is not possible to preach lawlessness and restrict it. . . . When the wolves of hate are loosed on one people, then no one is safe."

A Church a School is a compilation of essays dealing with the reactions of a conservative South to the Supreme Court decision (1954) on racial segregation in the public schools.

In a crisp and cursory manner the meanings of this historic event are related to the Caucasian, Negroid and Jewish racial groups.

It refers to specific incidents and indulges in a simplified discussion of legal principles and evasive

actions which relate to the 1954 decision.

A Church a School has the ring of a critical but sympathetic voice of a proud and respected southern journalist. It is a voice crying with quiet desperation for sanity and reason in a wilderness of increased social and civil strife.

The main thesis is the inevitable necessity of recognizing and complying with the decision of the Supreme Court as the "law of the land."

No doubt Mr. McGill has intended to write this little book with an emphasis on the legality of the Supreme Court decision. However, in doing so he has minimized the moral and ethical implications.

It is quite evident that Pulitzer Award Winner McGill is capable of making such projections, but *A Church a School* is deficient to the extent that he has chosen to minimize these emphases.—WILLIAM K. FOX, Sr.

Adult Reading

Bible Stories Retold for Adults. By Dorothy M. Slusser. The Westminster Press. 128 pages. \$3.

The average layman in the church is likely to confess that the Bible stories he learned as a child hardly seem relevant for modern living. If this is the extent of his knowledge and understanding of the Bible, he has learned only the barest content and not the vital meaning of those stories for human experience. Obviously, the Bible was written primarily not for children but for adults.

In this stimulating volume the author retells the familiar stories in Genesis, pointing out their profound meaning for twentieth-century man. Mrs. Slusser, the wife of a Presbyterian minister, writes with deep insight into the Biblical faith and a thorough knowledge of human behavior. The reader will find this book both enjoyable and stimulating reading.—HERSCHELL H. RICHMOND.

TOWARD A BETTER CHURCH

by Samuel F. Pugh

Fifty Things Every Church Member Can Do

MOST people like to check their achievements and abilities via the various tests that appear in the magazines. Without any way to score success—except the reminder of one's own efficiency or lack of it—we offer here a personal check chart that appeared on the front of a church bulletin not long ago.

There is a definite relationship between the "yes" answers and one's own maturity as a person.

Now to check yourself, and then to grade yourself, and then to do something about the needs you discover (in yourself and in your church).

1. I can speak to others about the good done by my church. Yes -- No --
2. I can make an effort to understand Christ's teachings. Yes -- No --
3. I can be friendly with strangers. Yes -- No --
4. I can attend the services regularly and on time. Yes -- No --
5. I can invite a neighbor to come with me. Yes -- No --
6. I can read the Bible daily. Yes -- No --
7. I can pray for myself to be a better person. Yes -- No --
8. I can thank God for what He has done. Yes -- No --
9. I can avoid destructive criticism. Yes -- No --
10. I can accept at least one job at the church. Yes -- No --
11. I can be at church school and at worship. Yes -- No --
12. I can look for the best in other people. Yes -- No --
13. I can keep the Lord's Day as a holy day. Yes -- No --
14. I can praise the good in others. Yes -- No --
15. I can offer to help those in trouble. Yes -- No --
16. I can remember that Christ lives in me at my best. Yes -- No --
17. I can seek for tired and lonely persons. Yes -- No --
18. I can help them when I find them. Yes -- No --
19. I can read at least one Christian book each month. Yes -- No --
20. I can encourage other persons by a smile. Yes -- No --
21. I can forgive those who wrong me. Yes -- No --
22. I can support institutions helping others. Yes -- No --

23. I can speak well about other churches. Yes -- No --
24. I can be kind to other races. Yes -- No --
25. I can advocate Christian practices in business. Yes -- No --
26. I can vote for politicians who are reasonable. Yes -- No --
27. I can drive my car courteously. Yes -- No --
28. I can be fair toward those I employ. Yes -- No --
29. I can give an honest day's work to my employer. Yes -- No --
30. I can earn my own living by diligent labor. Yes -- No --
31. I can help hold together the homes of my friends. Yes -- No --
32. I can respect the reticence of others. Yes -- No --
33. I can maintain my own self-respect. Yes -- No --
34. I can sing the hymns at church. Yes -- No --
35. I can pay attention when the

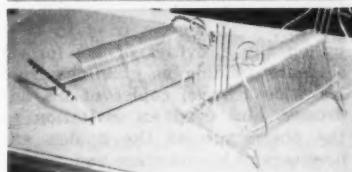
- Bible is read. Yes -- No --
36. I can join aloud in the scriptural responses. Yes -- No --
 37. I can take part in the prayer of penitence. Yes -- No --
 38. I can improve myself every day. Yes -- No --
 39. I can avoid giving offense to others. Yes -- No --
 40. I can write a letter to an absent friend. Yes -- No --
 41. I can be more loving to my family. Yes -- No --
 42. I can be more loyal to my friends. Yes -- No --
 43. I can think more clearly. Yes -- No --
 44. I can observe what is happening more closely. Yes -- No --
 45. I can learn to disagree without being disagreeable. Yes -- No --
 46. I can learn to listen more and talk less. Yes -- No --
 47. I can stop interrupting others. Yes -- No --
 48. I can contribute my share to church support cheerfully. Yes -- No --
 49. I can sign an estimate card and a service card generously and promptly. Yes -- No --
 50. I can think up some things to do myself. Yes -- No --

Samuel F. Pugh is executive director of Local Church Life of The United Christian Missionary Society, Indianapolis, Indiana.

HANDS ACROSS THE WORLD

by Mary O'Connor

Give us the boon of comet words on wings
Far out beyond humanity and tears,
A motored wish that spans all height and sings
Of universal love and peaceful years.
Temper the voice with kindness, pole to pole,
Without hypnotic hate to slow its worth,
Give us a thousand airways of the soul
To sow the seeds of love on all the earth.
Eternity is buoyant in the sky
And airplanes hang from impulse of the brain
And heart—their task to carry love so high
It cannot feel the earth-greeds' icy rain.
God's messages of brotherhood lie curled
In mercy planes that reach across the world.



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Small rack, regular price \$1.50, sale price, \$1.25; large rack, regular price, \$1.95, sale price, \$1.55. Supply Limited.

CHRISTIAN BOARD OF PUBLICATION, Box 179, St. Louis 66, Mo.

"The spirit and soul of all reformation is free discussion."

—Alexander Campbell



Letters . . .

Observations

Editor, *The Christian*:

The conservatives or fundamentalists among the Disciples are constantly being observed and labeled as the uneducated who see only one view, by the so-called brains of the brotherhood. The modern scholars are constantly shedding "new light" on the Old and New Testaments and the Church.

For a moment I would like to go on the aggressive and "observe a modern Bible scholar."

One of our leading "figures" rendered several messages to ministers of a particular state. The first message he delivered was typical of many of the "modern" messages. It was so vague that there was no real point to the whole talk. It was confusing rather than inspiring. I might add that it was completely negative, not positive. He seemed to be constantly apologetic for what the Restoration leaders said, which was repulsive to me.

His last message was not as vague. In essence the following are some of the things that were said by this Disciple(?). (There was much double talk and smoothing back over.)

1. The Restoration Plea should be in the trash basket in our day and time.
2. The Disciples should become a sect along with all the others.
3. He denied the inward working of the Holy Spirit in the New Testament.
4. Salvation to the Gentiles (incident between Peter and Cornelius) was not miraculous.
5. The Church is plastic—it should change in the different times! He meant it should change in every way if necessary.
6. The Disciples ought to have a creed. . .

The Restoration leaders said, "Back to the Bible!" We did go back to the Bible. This is proven by the many "Christians only" today and the "nearer-to-the-Bible-denominations." Certainly our move-

ment has affected the denominations.

However, individuals among the Disciples are telling us today—"Not back to the Bible," but "Back to the commentaries and man's theology."

My guess is that if the Disciples completely undertake this renovation the Baptists will be more "Disciple" than the "Disciples of Christ."

Because there are far more conservative Disciples than the other kind, I believe you ought to give both sides equal voice.—JOHN F. COX, Morehead City, N. C.

EDITOR'S COMMENT: We are glad to give space to all sincere judgments. This one is especially welcome because it is new. I thought I had heard everything in the Brotherhood but I never have heard a speech like the one described here. Some historian could render a service if he had a tape recording to compare with the review. Then he should interview the speaker to learn what he thought he was saying.

F. E. Davison

Editor, *The Christian*:

May I add a few words to the countless numbers which will undoubtedly be written in praise of Dr. F. E. Davison.

I was privileged to "sit at his feet," to use a favorite phrase of his, when he was adjunct professor of religion at Eureka College and to "chauffeur" him to Indianapolis for the Indiana state convention. The personal contact with this wonderful man which this trip afforded was one of the high points of my life.

"Dr. Davy" always tried to keep up on the activities of his former students, sending us greetings from his wide travels, copies of his addresses, and even an invitation to the observance of the golden anniversary of his marriage and ordination, which, regrettably, none of us was able to attend. He always remembered us at international conventions, however, where he must have been greeted by literally thousands of old friends.

The lives of a number of young men—Disciple ministers and lay leaders of the future—are richer

and more dedicated because F. E. Davison did not grow old in spirit.—ALAN BONE, Lexington, Ky.

No Recognition

Editor, *The Christian*:

In support of the letter of W. L. Martin of Charleston, W. Va., appearing under the heading "Sincere and Disturbed" in the June 19th issue of *The Christian*, may I urge every reader of this fine weekly magazine to read carefully the *Christian Herald* of June, 1960, which presents the Red China problem and its meaning for every true Christian in a most forceful way.

My own opinion in regard to Red China recognition is best expressed in the words of Dr. James Graham, president of the Free China Christian College Association and an independent Presbyterian missionary on Formosa, when he answered Dr. E. T. Dahlberg, president of the National Council of Churches, at the conclusion of a speech he made on Taiwan (Formosa) December 21, 1959.

Dr. Dahlberg had expressed himself as entirely in favor of the recommendations of the World Order Study Group that Red China be admitted to the U. N. Upon taking leave of Dr. Dahlberg, Dr. Graham had this to say, which should cause every thinking Christian to be "sincerely disturbed" in view of the Christian principles involved: "I cannot follow any contortion of reasoning that concludes you can alleviate the condition of the oppressed nine-tenths in China by endorsing, accepting and even exalting the murderous tyrants who grind them under their heels."

God forbid that we should mock him by admitting Red China to the U. N.—MRS. MARIE E. WRIGHT, Harglingen, Texas.

EDITOR'S COMMENT: As we have said repeatedly, equally sincere and equally qualified persons continue to take opposite sides on this issue. The United States government continues to take both sides, recognizing some Communist nations and not others. I am sure that our government may be trusted to deal carefully with the situation.

—You Proclaim the Lord's Death

(Continued from page 5.)

or prepositions. We should always remember, as Emil Brunner has emphasized, that the language of the Bible is basically *verbal*.

In the Greek original, this verb is *kataeggellete*. It occurs seventeen times in the Greek New Testament. It means "to tell thoroughly" and is translated nine times in the Revised Standard Version as "proclaim." In the King James Version, it is translated once as "teach," once as "speak of," twice as "declare," three times as "show," and ten times as "preach."

In Communion, Christians preach—this is what Paul here asserts. F. J. Leenhardt, professor of theology at Geneva, has pointed out this fact in a recent essay on the Lord's Supper, "This Is My Body." He says that "since Christ wished his disciples to proclaim his gospel, he has established with us a link which is the preaching of his Word: 'He that hears you, hears me.'" And, he adds, Christ has, in the Sacrament, added "a further relationship of a different kind," another way of preaching or proclaiming the gospel—in the corporate breaking of the bread and partaking of the cup.

This, of course, is the very essence of New Testament Christianity. Whatever else Christians are called to be, they are first called to be *witnesses*, as is explicit in the form of the Great Commission found in Acts 1:8. They are to *preach the gospel*, according to the form of the Great Commission in Mark 16:15. It is by the "foolishness of preaching" that those who believe are saved, according to God's design and pleasure.

New Testament scholars, today study and report upon the content of the Biblical *kerygma*, the preaching which was the essential and distinctive characteristic of the primitive church. All Christians were, and are, called to preach. Some preach and teach by word, by voice; all may preach, teach, proclaim by participation in Communion.

In a very real sense, the observance of Communion is the "common preaching" or universal proclamation of the church. No wonder, then, that we Disciples of Christ have always made as much, if not more, of Communion as of the sermon; we observe Communion as regularly—or even more regularly—and as diligently as we have a sermon uttered in the pulpit.

Wherever and whenever we join in Holy Communion, it is integral and essential to our Christian way

of life; it is, in dramatic form, the witnessing, the preaching, the proclaiming for which all of us are commissioned as disciples of Christ.

II

In the second place, consider the object of our proclamation, according to Paul: "the Lord's death."

The Cross is and long has been the chief symbol of Christianity; it is, indeed, at the very heart of our religion. However important the birth of Christ may be—and it is important; however meaningful or rewarding the teachings of Christ are—and there are none to equal them; however amazing and persuasive the miracles of Christ may be—and there are none to compare; however inspiring and hope-bringing his resurrection is—and without it we are "of all men most miserable"—still, the New Testament makes it plain, and Christian history ever since verifies the fact, that it is the death of Christ on the cross upon which all the rest hangs.

After all, the Golden Text of the Bible is the summit and summary of Scripture: "God so loved the world that he gave his only begotten Son." Paul and the primitive church "determined not to know any thing among you save Jesus Christ and him crucified." (1 Corinthians 2:2)

Men are saved not simply as they marvel at the mighty deeds of Jesus nor as they live their lives by the light of his teaching but, basically, as they repently accept what God has wrought for them in making Christ the propitiation for our sins.

And the Lord's Supper, of all the rites and practices of Christendom, solely and uniquely celebrates and symbolizes the Lord's death. "This is my body which is for you—this cup is the new covenant in my blood."

In Communion, we may and do look back to the birth, life, miracles, and teachings of our Lord, and we may and do look ahead to his resurrection—and ours. But we celebrate, we symbolize, we proclaim, by act not word, his death. Never are we closer to the heart of the gospel than when we are about the Lord's Table, for then we are at the foot of the cross.

III

Look further at the closing clause, "until he comes." Christianity is of all religions in the world the most rooted in history. When we commune and thus proclaim the Lord's death, we look back into history and remind ourselves and all the world of our historical faith. But there is more to Christianity than the past; we live not merely by faith, but also by hope. At the

Lord's Table we look forward, demonstrating our firm assurance of the ultimate fulfillment of all the purposes of God.

The eschatological hope was a fundamental aspect of the early church's life, and it remains an indispensable part of the Christian way to this very day. However one views the end, the "eschaton"—whether in terms of millennial or apocalyptic manifestations of the supernatural breaking in upon the stage of history which is the earth in some tremendous fashion, or whether in terms of merely personal encounter with divine grace and abundance in eternity—Christians always look hopefully to the future.

It is part and parcel of our faith that God is and remains in control of this universe, and that his purpose will finally come about.

IV

Finally, look at the one remaining word of this sentence from Paul—"you." This turns our eyes from a beholding of the past and a glancing toward the future to a consideration of ourselves and of the present moment.

This is fundamental and basic in Christianity in every age. Our religion is always personal and decisively present. Other religions, other ways of life, may be impersonal or distant, but Christianity never can be. It has to do with you and me and us and *right now*.

What does it mean to be obedient? Does it not mean to have love—the love which God demonstrated, and Christ revealed, and to which he has enjoined us? "If you love me, you will keep my commandments." The observance of Communion always brings us to ourselves and to this sort of question, for Communion is intensely personal even though corporate, just as Christianity is.

The three constant, continuing, and abiding qualities of the Christian life are faith and hope and love.

Do you see why Communion is so important, so central, so crucial for the Christian? Do you see why I am glad that we Disciples of Christ originated basically to bear a witness about the meaning of Communion?

We here engage in the fulfillment of our Great Commission, our common preaching and proclaiming of the death of Christ, of the future culmination of God's purposes, and of our own call to practice the New Commandment of Love.

Come, now, and let us preach together, *by deed and not merely by word*, the essence of the divine way of life—even *faith and hope and love*.



LET'S TALK IT OVER

by F. E. Davison

QUESTION: How can we replace "my father" and "my grandfather" worship with "Our Father who art in heaven"? Everyone, including myself, likes to rely on what the last generation did and what seemed good to us when we were young. We should not throw away what is good just for the sake of change. Please tell us how to keep out the sins of pride and selfishness and get instead a little of the love of good Christian brotherhood. Maybe you never saw any pride and selfishness in the church. The smaller the church the more of it and the more of it the smaller the church.

ANSWER: Let me start with your keen observation in your last sentence. It is so true and pertinent that I wish I had thought of it first. Any church that is filled with pride and selfishness is a small church no matter if it has two thousand members.

Your question seems to deal with the matter of what are we to do about new programs and procedures introduced into the church. You suggest that some of us who have gray hairs like to hold on to the old ways and the old ideas. We sing lustily "It was good enough for Paul and Silas and it is good enough for me."

"The old-time religion" was not good enough for Paul and Silas. They had a brand new religion and they used new methods to propagate their faith. Paul traveled hundreds

of miles on foot—he established churches—he wrote letters—he praised people for spirit of brotherhood and rebuked them for any evidence of pride and selfishness.

New occasions do teach new duties and new eras should bring forth new and better methods. Paul and Silas did not have radio, television nor the public address system. Perhaps if Paul would have used the P. A. system that man in his congregation might not have gone to sleep and fallen out the window.

You are right in your question by intimating that as church leaders we are all too slow in accepting new methods and interpretations. The church of Jesus Christ is the greatest institution in the world and it must be alert to use every new method that will increase its efficiency and witness. The greatest evidence that those of us who are older are still "young at heart" will be our ability to cooperate with new procedures in the church with which we have been unaccustomed in the past.

As a retired minister I find many of these young pastors doing things far different from the way that I have always done them and to be honest there are times when I would like to tell them a few things. The only reason I do not is that they are doing a much better job than I was ever able to do. Therefore, I jump on the band wagon and toot whatever horn they hand me.

In a country church nearby I am told the church leaders were meeting to decide whether they would build new education and

social rooms for the church. An elderly gentleman got up and said among other things, "My friends, I have been in the harness of this church for more than 60 years. We have been able to get along without these new-fangled ideas and I am again the whole thing."

When he had finished his lengthy speech a cultured lady of the congregation, whose age was not far from that of the elder statesman, arose and said, "It is quite true, Brother Jones, that you have been in the harness of this church a long time and I have observed you during most of these years. I would like to remind you that during this time you have been in the harness you have worn out four sets of breeching straps holding back."

City folk will not be able to understand that story but I doubt if they read this column anyway. May I suggest that the church needs members who wear out tugs and not breeching straps.



"He wants to see you about presenting HIS side of the story to the congregation."

Dr. Davison died June 28, 1960. In tribute to him we are continuing to run the columns we have on hand.

